THE

Poor Man's Help,

AND

Young Man's Guide:

CONTAINING

I. Doctrinal Instructions for the right Informing of his Judgment.

II Practical Directions for the General Course of his Life.

III. Particular Advices for the Well-managing of every Day:

With Reference

To His
1. Natural Actions,
2. Civil Imployments,
3. Necessary Recreations,
4. Religious Duties:

PARTICULARLY,

I. Prayer.
- Publick in the Congregation.
- Private in the Family.
- Secret in the Closet.

II. Reading the Holy Scriptures.

III. Hearing of the Word Preached.

IV. Receiving of the Lord's Supper.

Unto which is Added

An Earnest Exhortation unto all Christians to the Love and Practice of Universal Holiness.

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Ra. Barker.

TO
The PEOPLE of my Charge.

IT is none of the leaſt or moſt inconſiderable Arguments to evince and prove the Dignity and Precioufneſs of the Soul of Man; that Almighty God has been pleaſed to Inſtitute a Sacred and Divine Office in his Church, on purpoſe for the Benefit and Advantage of it, and to appoint a Diſtinct Order of Men (his Miniſters I mean) whoſe whole Employ and Concern it is peculiarly to Watch over the Souls of his People, and to be accountable to him for the ſame. In this Delightful Service of God and of your Souls I have now worn out more than three Apprenticeſhips amongſt ſome of you, Endeavouring with my utmoſt Care and Diligence to excite the Careleſs and Unconcerned Sinners on the one hand, and to direct the Weak and Doubting Chriſtian on the other hand to the Practice of their reſpective Duties: For it is hard to ſay, from which Religion ſuffers moſt, whether from the Want of Zeal in ſome, or from the Miſtakes of Zeal in others. Beſides my Publick Advices to you in God's Houſe, your Conſciences can Witneſs for me, that I have taken ſome Pains (and if God continues my Health, I reſolve to take much more) in the Duty of Private Inſpection and Miniſterial Conference with you, in your own Houſes, in order to your Preparation for that Venerable Ordinance of the Lords Supper, which to the great Scandal of our moſt Holy Religion, is ſo ſhamefully neglected by multitudes of Perſons profeſſing Chriſtianity, of all perſwaſions amongſt us: Exhorting you alſo to ſet up Religion and the Worſhip of God in your private Families, that God may dwell where you dwell. But the Anſwer of many of you has been this, We want Abilities; we are willing, but not able to perform thoſe Duties without ſome Aſſiſtance: In great Charity therefore to thoſe of you who want ſuch a Help as this, and are willing to make uſe of it, I put this ſmall Paper into your Hand, which I entreat you to accept both as an Inſtance of my Duty, and as a Monitor of your Own.

Know aſſuredly, Sirs, it will be the Portion of many of God's Miniſters at the Great Day (I pray God it may never be mine) to be called forth as Witneſſes againſt their own People, when Almighty God will thus interrogate us in the preſence of Men and Angels; Did you not Admoniſh this People of the ſin and danger of a reſolute Impiety? did you not warn them of their Neglect of Sacraments and Holy Duties, publickly, privately, perſonally? Muſt we not plainly and faithfully de-

...nat all our melting Entreaties and passionate Importunities could ...ver prevail with you to part with your Sins; but you would choose rather to gratifie your Lusts than to obey your Reason? Then will our Lord say unto us, I pronounce you pure and Innocent from the Blood of these Men; Oh joyful Word to us! But to Sinners will he say, Your Destruction be upon your own Heads; what could I or my Ministers have done more for you that has not been done? therefore Depart ye Cursed into Everlasting Misery: Oh doleful Word to them! God grant that your and my Ears may never hear it.

Beloved, it is your Commendation and my Comfort, that when in this wanton Age, a Spirit of Giddiness has possest the Minds of many, that they are tossed too and fro with every Wind of Doctrine, trying all things in deed, but holding fast nothing; you have been unanimous in this part of your Duty, keeping close to the Publick Assemblies, and continuing stedfast in the Apostle's Doctrine and Christian Fellowship, and in Breaking of Bread and in Prayers.

But know, that the best Communion and best Religion in the World, the holiest Doctrine and the purest Worship, will be of no avail to impure Worshippers and impure Livers: God grant therefore that you and I may Oblige our selves to such an Eminent and Exemplary Piety of Conversation, in all the several Instances of our Duty, as may render the Unspotted Religion of the Holy Jesus venerable to the World: And may Almighty God, who sometimes delights to do great things by weak means, be pleased to succeed these well-design'd Endeavours of mine, in order to your Advantage, that so in God's House and in your own also, the most solemn Acts and Exercises of Religious Worship, may be performed by you with such a becoming gravity and sincerity of Devotion, that the Name of our Holy Lord may be glorified, your Souls comforted with the sense of Pardon and Peace here, and everlastingly refreshed with Joys unspeakable and full of Glory, hereafter; so prayeth

Your Affectionate Minister

Dedham, 1693. *WILLIAM BURKITT.*

THE

THE POOR MAN's HELP, AND YOUNG MAN's GUIDE.

CHAP. I. *Containing Doctrinal Instructions for the right informing of the Judgment.*

NOthing concerns Mankind in general so much as the Salvation of their Souls: This is the one thing Needful, and that which they are obliged above all things to mind and regard: But it concerns Poor Men especially to secure the Salvation of their never-dying Souls, lest they be miserable in both Worlds; for they tasting but little of the Comforts and Sweetness of this Life, had need take Care above others, that they miss not the Consolations and Happiness of the next.

Now in Order to every Man's Salvation hereafter, three things are indispensibly necessary here; namely, a right Knowledge, a right Faith, and a Righteous Life. Knowledge is the Foundation of our Faith, and Faith the Foundation of our Obedience, and Obedience the Condition of our Happiness; for although a Man may know the Will of God and not do it, yet he can never do it acceptably and not know it. A wilfully Ignorant Man can neither Serve God nor be saved by him.

Towards the Attaining of this Knowledge and Belief, which is so absolutely Necessary to Salvation, the great things required are, an Humble Sense of our own Ignorance, a Teachable Disposition and Readiness of Mind to receive Instruction, accompanied with an Earnest Invocation and fervent Calling upon God for the Promised Illuminations of his Holy Spirit. More particularly the Chief and Fundamental Principles of our Religion, necessary to be known and Believed by all Persons in Order to their Everlasting Salvation, are these four. I. Concerning God. II. Concerning Man. III. Concerning Jesus Christ, the Mediator between God and Man. IV. Concerning the way and means to obtain Salvation by Christ, the only Mediatour.

Doctrinal Inſtructions.

I. *Concerning GOD.*

It is neceſſary to Know and Believe the following Severals: Namely,

That God is an Infinite, Inviſible and Immortal Spirit, without Bodily Parts or Paſſions, Almighty, All-knowing, every where preſent, moſt Wiſe and Holy, moſt Juſt and Righteous, moſt Good and Gracious: The following Scriptures will Confirm your Belief of the Truth of this, *viz.* St. *John* 4. 24. *God is a Spirit*, St. *Luke* 24 39. *A Spirit hath not fleſh and bones*: Exod. 34. *v.* 6, 7. *The Lord paſſed by and proclaimed his Name, the Lord God gracious and merciful, long-ſuffering, abundant in Goodneſs and Truth.*

2. That there is but one true and ever-living God, who being Oone in Nature, is yet Three in Perſon, namely the Father, the Son, and the Holy Ghoſt, each Perſon having his proper Part and Office in the Salvation of loſt Sinners, namely the Father as the Original and Fountain, the Son as the Manager and Tranſacter of it, and the Holy Ghoſt as the Applier and Sealer of it: See the following Scriptures, *Deut.* 6. 4. *The Lord thy God is one Lord:* 1 John 5. 7. *There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe Three are One:* St. *John* 15. 26. *But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall Teſtifie of me:* Eph. 4. 30. *Grieve not the Holy Spirit of God, whereby you are ſealed unto the Day of Redemption.*

3. That this ever-living and only living Lord God, by his Almighty Power and Infinite Wiſdom, Created the World and all things therein out of nothing, and by his effectual Providence doth ſuſtain and preſerve them in being; and doth likewiſe govern and diſpoſe of all things to his own glory: *Nehem.* 9. v. 6. *Thou art Lord alone who haſt made the Heavens and the Heaven of Heavens, with all their hoſt, the Earth and all things that are therein, and thou preſerveſt them all.*

II. *Concerning Man.*

We are to Know and Believe

1. That Almighty God Created Man (*Adam*) after his own Image, which conſiſted in Knowledge, Righteouſneſs and true Holineſs, giving him an holy Law for the Rule of his Obedience, with Power to keep it, and a Promiſe of Life upon Condition of keeping it; ſee *Gen.* 1. 27. *So God created Man in his own Image, in the Image of God created he him:* Eccleſ. 7. 29. *This only have I found, that God made man Upright.*

2. That Man (*Adam*) being Created in an Holy State, yet in a mutable Condition, and under a poſſibility of falling, being tempted by Satan, and left to the freedom of his own Will, did actually fal

fall from his Eſtate of Innocency and Integrity into a State of Sin and Miſery: *Gen.* 3. 6. *And when the Woman ſaw that the Tree was good for Food, and pleaſant to the Eye, ſhe took thereof and did Eat, and gave alſo unto her Husband, and he did eat:* Eccleſ. 7. 29. *God hath made Man upright, but he hath found out many Inventions.*

3. That by reaſon of Man's Fall, his Nature is wholly Corrupted with Original Sin, which is the Seed and Root of all other Sins, derived upon us by Natural Generation, whereby we are diſabled to that which is ſpiritually Good, and inclined to that which is Evil and ſinful; *Gen.* 5. 3. *And Adam begat a Son in his own likeneſs, after his Image:* Pſal. 51. 5. *Behold I was ſhapen in iniquity, and in ſin did my Mother conceive me*: Rom. 8. *v.* 8. *So then they that are in the fleſh cannot pleaſe God.*

4. That every Man doth further fall into manifold Actual Sins in the daily Courſe of his Life, tranſgreſſing every one of God's holy Commandments, either in Thought, Word or Deed; ſee *Eccleſ.* 7. *v.* 20. *There is not a juſt Man upon Earth, that doeth good and ſinneth not:* Rom. 3. *v.* 10, & 23. *There is not one righteous man, no not one, for all have ſinned and come ſhort of the glory of God.*

5. That the Puniſhment due to every ſin is Death and Hell; all Miſeries Temporal, Spiritual and Eternal: *Rom.* 6. 23. *The Wages of Sin is Death:* 2 Theſ. 1. 9. *They ſhall be puniſhed with everlaſting Deſtruction from the Preſence of the Lord, and from the glory of his Power.*

6. That Almighty God pitying the deplorable Miſery of our fallen Eſtate, has found out a Way and appointed a Means for our Deliverance from the Power and Puniſhment of Sin by a Mediator and Redeemer: *Titus* 3. *v.* 4, 5, 6. *After that the Kindneſs and Love of God our Saviour towards Man appeared, according to his Mercy he ſaved us, by the waſhing of Regeneration and Renewing of the Holy Ghoſt.*

III. *Concerning Chriſt the Mediator between God and Man.*

We ought to Know and Believe

1. That Jeſus Chriſt the Eternal Son of God, the ſecond Perſon in the Trinity, is the only Redeemer of loſt Man, and the only Mediator betwixt God and Man, from whom alone we are to expect Life and Salvation: 1 *Tim.* 2. 5. *There is one God and one Mediator betwixt God and Man, the Man Chriſt Jeſus:* Acts 4. 12. *Neither is there Salvation in any other, for there is no other Name given under Heaven by whom we muſt be ſaved.*

2. That Jeſus Chriſt our Redeemer was both God and Man, having two Natures in one Perſon, a Divine Nature as he was

God, and an Humane Nature as Man; in which Humane Nature he ſuffered for Sinners, and in his Divine Nature ſatisfied the Juſtice of God for ſin: *Acts* 20. 28. *Feed the Church of God which he hath purchaſed with his own Blood:* Heb. 10. v. 10. *By the which Will we are ſanctified thro' the offering of the Body of Jeſus Chriſt once for all.*

3. That Chriſt our Redeemer having taken upon him our Nature, lived here upon Earth about three and thirty Years, and did in our ſtead and for our ſin give full Satisfaction to the Juſtice of his Father, by enduring moſt grievous Torments in his Soul, and by undergoing moſt painful Sufferings in Body, was Crucified, Dyed and was Buryed, and by his Death did Conquer Sin and Satan, Death and Hell: Read the *26th.* and *27th.* Chapters of St *Matthew*, which give a large Account of our Saviour's Sufferings.

4. That Jeſus Chriſt on the third Day Aroſe again from the Dead, with the ſame Body in which he ſuffered, with which Body alſo he Aſcended into Heaven, and ſitteth there at the right hand of his Father to intercede for us, and by his Interceſſion in Heaven, making Application of that Redemption which he wrought on Earth, from whence at the End of the World he ſhall come again to Judg both Men and Devils, and to determine their Final and Eternal State; ſee *Rom.* 8. v. 34. *Who is he that Condemneth, it is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh Interceſſion for us:* St. *Matth.* 13. v. 41,42. *The Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all things which offend, and them that do Iniquity, and ſhall caſt them into a Furnace of Fire, where ſhall be wailing and weeping*, &c.

IV. *Concerning the Way and Means to obtain Salvation by Chriſt*

1. That the way and means appointed by God for the Sinners Salvation thro' Jeſus Chriſt the Redeemer, is by Faith, Repentence, and ſincere Obedience: So ſaith the Apoſtle, *Eph.* 2. 8. *By Grace ye are ſaved thro' Faith.* Acts 11. 18. *Then hath God alſo to the Gentiles granted repentance unto life;* Heb. 5. v. 9. *Chriſt became the Author of Eternal Salvation to them that obey him.*

2. That ſaving Faith is a Grace of the Holy Spirit, wrought in us by the Miniſtery of the Word: Whereby we do in our Underſtandings Aſſent to the Doctrine of the Goſpel as true, and with our Wills embrace it as good: And according to that Revelation, do depend upon the merits of Chriſt alone for pardon of Sin, and eternal life, on ſuch conditions as the Goſpel has aſſured them upon, *Rom.* 10. v. 10. *With the heart man believ-*

et

eth unto Righteouſneſs: St. John *6. v. 68, 69. We believe and are ſure that thou art Chriſt the Son of the living God; to whom ſhall we go? thou haſt the words of Eternal Life.*

3. That true Repentance conſiſts in an hearty Trouble and Sorrow for ſin paſt: In an humble acknowledgment and Penitential Confeſſion of ſin both paſt and preſent, but chiefly in ſuch ſtedfaſt Purpoſes and Reſolutions againſt ſin for the time to come, as do produce Actual Reformation and Amendment of Life. *2 Cor. 7. 11. Ye ſorrowed after a Godly ſort, what careſulneſs did it work in you, yea what indignation, yea what fear, yea what vehement deſire, yea what revenge!* Iſa. *55. 7. Let the Wicked forſake his way, and turn,* &c.

4. That Repentance being a real Change and Reformation of our Lives, to defer it to a ſick bed and a dying hour, puts the Soul upon a mighty hazard, it being then impoſſible to know the truth of our Repentance, when we want time and opportunity to make tryal of the ſincerity of it. St. *Mat. 3. 8. Bring forth therefore fruits meet for Repentance.* Iſa. *55. 6. Seek ye now the Lord whilſt he may be found, and call upon him whilſt he is near.* 2 Cor. *6. 2. Behold now is the accepted time.*

5. That Sincere obedience conſiſts in a conformity of Heart and Life to the Word and Will of God, from an unfeigned Love to God, and a ſincere delight in keeping his Commandments. *Pſal. 40. 8. I delight to do thy will oh my God, yea thy Law is within my heart.* Acts *24. 16. Herein do I exerciſe my ſelf, to keep always a Conſcience void of offence towards God, and towards all men:*

6. That the Obedience of the beſt of Chriſtians in this Life, when at the beſt, is but imperfect, attended with much weakneſs, and accompanied with manifold imperfections: which yet upon our humble acknowledgment, God will graciouſly pardon, and for Chriſts ſake mercifully accept. *Job 9. v. 20. If I juſtifie my ſelf, my own mouth ſhall condemn me, If I ſay I am perfect, it ſhall alſo prove me perverſe.* 2 Chr. 30. 18, 19, 20. *The good Lord pardon every one that prepareth his heart to ſeek God; tho' he be not cleanſed according to the purification of the Sanctuary: And the Lord hearkened to Hezekiah, and healed the People.*

7. That no Obedience is ſincere but that which is Univerſal, and cauſes us to have an abiding reſpect unto all Gods Commandments to obey them, and to all Chriſts inſtitutions to obſerve and follow them: *Pſal 119. 9. Then ſhall I not be aſhamed when I have reſpect unto all thy Commandments.* St. Mat. 28. 20 *Teaching them to obſerve all things whatſoever I have commanded you.*

8. That the great Commands of God, are to *Love him with all our Hearts, with all our Souls, with all our Strength, and to love our Neighbour*

Neighbour as our ſelves. Matth. 22. 37, 38. *Thou ſhalt love the Lord thy God with all thy heart,* &c. *This is the firſt and great Commandment, and the ſecond is like unto it: Thou ſhalt love thy Neighbour as thy ſelf.*

9. That the great Inſtitutions of Jeſus Chriſt under the Goſpel, are his Word and Sacraments, to *wit*, Baptiſm and the Lords Supper, which he Commands all his Diſciples and Followers moſt Religiouſly to Celebrate until his coming again unto Judgment. St. *Math.* 28. *ult. Go teach all Nations, Baptizing them,* &c. *And lo I am with you always even unto the end of the world.* 1 Cor. 11. 26. *As oft as ye eat this Bread, and drink this Cup, ye do ſhew the Lords death till he come.*

10. That Baptiſm is a holy Inſtitution of our Saviours, for the benefit of Believers and their Seed: Wherein by the outward waſhing with Water in the Name of the Father, Son, and Holy Ghoſt, it ſignifies the Spiritual waſhing of the Soul by the Blood and Spirit of Chriſt, from the guilt and filth of ſin. *Eph.* 5. 25, 26. *Chriſt loved his Church, and gave himſelf for it, that he might ſanctifie and cleanſe it, by the waſhing of Water and the Word.*

11. That the Lords Supper is an holy Ordinance, wherein by Bread broken and Wine poured out, the death of Chriſt is ſhewed forth, and all the Benefits of his death are Repreſented Applied, and Sealed unto Worthy Receivers. 1 *Cor.* 10. 16. *The Cup of Bleſſing which we bleſs is it not the Commmunion of the Blood of Chriſt,* &c.

12. That the end of this Ordinance is to be a Memorial of Chriſts Death: To ſtrengthen our Faith in him: To encreaſe our Communion with him: To be a Spiritual Banquet, wherein we feed upon him in order to our Spiritual nouriſhment and Growth in Grace. 1 *Cor.* 11. 26. *As oft as ye eat this Bread and drink this Cup, ye ſhew forth the Lords death till he come.*

13. That all ſuch as are truly penitent for ſin paſt, and holily reſolved againſt ſin, and for a new life for the time to come, tho' their Grace be weak, their doubts many, and their fears great, yet ought they often to come to this Heavenly Banquet for Spiritual ſtrength and inward comfort. St. *John* 6. 51. *I am the living Bread which came down from Heaven, if any man eat of this Bread he ſhall live for ever.*

14. That it is the duty of every one who would be a Worthy Receiver, of the Lords Supper, to prepare himſelf thereunto by previous Examination, and to make proof of his Knowledge, Faith and Charity, and ſo to eat of this Bread and drink of this Cup. See 1 *Cor* 11. 28. *But let a Man examine himſelf, and ſo let him eat of that Bread and drink of that Cup.*

15. That

15. That the danger of Unworthy Refusing, is certainly as great as the danger of Unworthy Receiving: The neglects of duty are as dangerous and damnable as the Acts of sin, and sins of omission are certainly damning as well as sins of commission. St. *Mat.* 3. 10. *Every Tree that bringeth not forth good fruit is cut down and cast into the fire.*

16. That God hath appointed a time in which he will Judge all Persons as well for their omissions of good, as for their commissions of evil, and every one shall receive an unalterable Sentence according to his Works. *Rev.* 20. 12. *I saw the Dead standing before God, and the Dead were Judged according to their Works.*

17. That those who have done good, shall be absolved, and accepted, and shall inherit a Kingdom of Glory prepared for them where they shall both see and resemble their Blessed Saviour, in perfect holiness and endless happiness.

18. That such as have here done evil and dyed in their Impenitency, shall suffer an everlasting Imprisonment with Devils and damned Spirits, in Blackness of Darkness for ever: Undergoing the perpetual gnawings of the Worm that dyeth not, and the extreme torments of the fire which never shall be quenched. St. *John* 5. 28. *Marvel not at this, for the hour is coming in which all that are in the Graves shall hear his voice, and they shall come forth they that have done good unto the Resurrection of Life, and they that have done evil unto the Resurrection of Damnation.*

CHAP. II. *Containing Practical Directions for the General Course of Life.*

I. Direction. *For the Right Ordering of Our Thoughts.*

Cogito Ergo sum; I Think, therefore I am; is a prime Conclusion with the Modern and Ingenuous Philosopher. Thinking is the surest Proof and Evidence of Being: I cannot so certainly conclude I am, because I walk, I drink, I see and hear, because the Senses are oft-times deceived, but If I be sure I Think, I am sure I Am, because Thinking is an Operation that flows from Being. Now as bare Thinking is an Argument of meer Being, so Well-Thinking is an Evidence of Well-Being; for says the Wise-man, *Prov.* 23. v. 7. *As a Man Thinketh in his Heart, so is he.*

Therefore in Order to the right Governing of thy daily Thoughts, Observe the following Rules.

1. Think frequently with thy self, that as thy Pulse will be continually beating, so thy Thoughts will be always working to

to thy Dying Hour, and therefore had need be well imployed.

2. Think often what a World of Sin a Man may be guilty of in his Thoughts, Atheism, Blasphemy, Idolatry, Adultery, Murder, and what not? and Believe thy self to be no less Accountable to God for the Sin of thy Thoughts, than of thy Words and Actions, *Eccles.* 12. 14. *God shall bring every secret thing into Judgment, whether it be good, or whether it be evil.*

3. Think often what a glorious Theme and Subject for thy Thoughts God has provided and laid before thee; as himself in his Attributes, his Son in his Natures, Life and Actions, his holy Spirit in all its gracious Operations, his Word and Promises, his Works of Creation, Preservation and Redemption, *&c.* Astronomy does but Surveigh a Dunghill in comparison of what Christianity Comtemplates: Stars are but dirty Clods compared with that Glory which lyes within the reach of the Christian's Thoughts.

4. Think every Morning what good Offices thou hast to do that day, and so Think all the Day as if all thy Thoughts were written on thy Forehead for the whole World to read them, and so Act every Day as if thou hadst a thousand Eyes upon thee.

5. Think thy own Condition to be certainly the best, because the Wisdom of God sees it best for thee; if thou hast not as much as others, yet thou hast that which is Appointed for thee: In Heaven our Reward shall be, not according to the good things we have received here, but according to the good Works which we have done here. At the Reckoning Day he will be accounted the wisest Man that has laid out his time in good Duties, and his Treasure in good Works.

6. Think Contentment to be the truest Riches, and Covetousness the greatest Poverty. He is not Rich that has much, but he that has enough; that Man is Poor who Covets more, and yet wants a Heart to enjoy what he has already.

7. Think it no part of thy Business curiously to Search into other Men's Lives, but narrowly to inspect the Errors of thine own: It is much better to amend one Fault in our selves than to find out an hundred Faults in another.

8. Think it a greater Virtue to forgive one Injury than to do many Kindnesses, because it is harder and more against Nature.

9. Think him no True Friend whom one Injury can make thine Enemy. He must have no Friends that will have a Friend with no Faults.

10. Take a View of thy Thoughts every Night, as the Master does of his Servants Work every Day, and so Think (if possible) of all things now, as thou wilt think of them when passing into Eternity.

II. Directi-

II. Direction. *For the right Ordering of our Words.*

Speech is a very Noble and Advantagious Benefit to Man, by which he excels the whole Creation: Our Tongue is our glory, the Index and Expresser of our Mind and Thoughts, the Instrument of our Creator's Praise; and there is no Subject so sublime and honourable for the Tongue of Man to be imployed about, as the Word and Works of God: There is a great Difficulty in governing of the Tongue, it being a proud and active Member, and therefore the Scripture places much of Religiou in *Bridling of the Tongue*, St. *James* 1.26.

It is the great Wisdom of a Man to know both when and what to speak, and also how and when to be silent; for a Man may sin both ways, by over-silence as well as by over-much speaking. Wo unto us, if we want a Tongue to publish God's Truth, to plead God's Cause, to Vindicate God's Honour, and to sound forth God's Praise.

To avoid all Extreams, Remember these Rules:

1. Accustom not thy self to speaking over-much, and before thou speakest, Consider; let not thy Tongue run, before Reason and Judgment bid it go; if the Heart doth not pre-meditate, the Tongue must necessarily precipitate.

2. Let the Matter of your Speech be both true and profitable: True (logically) by an Agreement betwixt the Thing and your Words, without falshood; and True (morally) by an Agreement betwixt your Tongue and your Heart, without Dissimulation.

3. Speak always to God with extraordinary Dread and Caution, and always of him, with a profound Veneration and Awfulness of Regard.

4. Speak of Holy Things frequently, but always seriously, yet place not Religion in Talk only, nor measure Goodness by good Words; 'tis much easier to Talk like a Saint than to be one.

5. Speak well of all Men 'till thou knowest otherwise, and when thou canst not speak well, be Silent.

6. Speak not well of any undeservedly, that's sordid Flattery: Speak not well of thy self, tho' never so deserving, that's Vainglory, but Value more a good Conscience than a good Commendation.

7. Speak not in high Commendation of any Man to his Face, nor Censure any Man behind his back; but if thou knowest any thing good of him, tell it unto others, if any thing ill, tell it privately and prudently to himself.

8. Speak not well of thy self, tho' others do so, and yet give no Occasion to others to speak otherwise than well of thee:

Neither

Neither ſpeak thine own Praiſes, nor greedily hear them, but when any thing relates to thy own Commendation, Watch againſt the Vanity of Self-Applauding.

9. Speak not Cenſoriouſly of thy Betters, nor Scornfully of thy Inferiors, nor Boaſtingly of thy Self.

10. Speak always Truth, eſpecially when called forth to ſpeak it, and abhor Lying as you abhor the Devil, who is the Father of Lyes, and the Tormenter of Lyars.

11. Sware not falſely before a Magiſtrate, for this is an Appeal to God as your Judge, and an Engagement of God to be your Avenger: Therefore whenever you take an Oath, look that the Cauſe of it be neceſſary and weighty, the Manner of it grave and ſolemn, and the End of it honeſt and ſincere.

12. Swear not raſhly in your ordinary Diſcourſe, for this will render the Truth of all you ſay ſuſpected by wiſe men: He that ſwears vainly ought not to be much credited when he ſpeaks truly; becauſe he that Dreads not an Oath, will not Tremble at a Lye.

III. Direction. *For the Right Ordering of our Actions.*

Our Actions having a far greater Aptitude than our Words, to make an Impreſſion upon the Minds and Manners of men whom we converſe with, it highly concerns us to exerciſe great Watchfulneſs over our ſelves in all Actions of humane Life, and to be exactly circumſpect in our daily walking, performing our Duty to God, our Neighbour, and our ſelves, in ſuch a manner that God may be glorified, Religion adorned, our Neighbour edified, and our own Souls ſaved. In order to that end the following Rules may be helpful.

1. Look carefully that Love to God and Obedience to his Commands, be the Principle and Spring from whence the Actions flow, and that the glory of God and the Salvation of thy Soul be the End to which all thy Actions tend; and that the Word of God be thy Rule and Guide in every Enterprize and Undertaking, *Gal. 6. 16. As many as walk by this Rule, peace be on them, and mercy.*

2. Enterprize and undertake no Action without Advice from Heaven, asking Counſel of God by Prayer. He bleſſeth or blaſteth our Endeavours, according as we own our dependency upon him, and Engagements to him.

3. Then ſerve the Providence of God in the Uſe of all lawful and fit Means for attaining thy ends in all honeſt undertakings, having firſt recommended them to the Divine Bleſſing. For know, that the Providence of God ordinarily works in a way of Concurrence with our Endeavours: Follow therefore Providence, but not run before it.

4. Do

4. Do no Action upon which thou mayst not warrantably pray for Gods Blessing: Do nothing for which thou shalt need to ask Gods Pardon: Let thy first care be, not to Do an ill Action, thy next care to Repent of it.

5. Offend not either God or thy Neighbour knowingly and deliberately; but if thou fallest by Surprize, confess it, for Confession is some part of satisfaction: By denying a little sin, thou makest it great; but by confessing a great sin to God, thou makest it as none at all.

6. Be strictly just in all thy Dealings with Man, and think not thy self discharged from the Duty of Righteousness towards thy Neighbour, by any extraordinary measures of pretended Zeal and Piety towards God: For all such Pretences to Piety are but Hypocrisie, if men be not really honest as well as seemingly devout. And dishonesty and unrighteousness will as certainly shut men ont of Heaven, as Impiety and Prophaneness, 1 *Cor.* 6. 9.

7. Think it not sufficient that you do not do an ill thing, but you must not do an hard thing to any, but be kind and charitable as well as just and honest; always endeavouring to do the utmost good you can, by a Life of universal Usefulness.

8. Deride not any man's Deformities, but Bless God that they are not *thine*. Men shall answer at Gods Barr for their Vicious habits, but not for their natural Imperfections

9. Never forget the Kindnesses which others do for you: Never upbraid others with the Courtesies which you do for them.

10. Be covetous of nothing but of doing good, and Prodigal of nothing but of Good Counsel.

11. Promise nothing which may prejudice thee in the performance, but perform what thou hast promised, thô it be to thy real prejudice. A wise man measures his Promises by his Abilities, but he measures his Performances by his Promises.

12. Always judge of men by their Conversatinn towards God, Never, by Gods Dispensations towards them.

13. Let not what is falsly *talkt* of thee, ever *trouble* thee, for an ill Report makes no Body an ill man: be careful to do nothing that deserves to be ill spoken of; and then let it never Trouble thee to be ill spoken of undeservedly.

14. Revenge not an injury thô thou couldest, yet shew that thou art able to revenge it if thou wouldest. To Revenge a Wrong done unto thee, is a greater wrong to thy self than the Injury received by thee. Beware when others hurt thee, that thou hurt not thy self.

15. Unwillingly undertake a suit of Law, and most willingly make an end of it. Choose rather to buy Quietness with

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ſome Loſs, than to gain much by Strife and Contention: for going to Law, is one of thoſe lawful things which is very difficultly managed without Sin: 'Tis rare, if a man wrongs not his Soul by Righting his Eſtate.

16. Look upon Obedience to the Authority which God has ſet over you, in all lawful and unforbidden things, to be a neceſſary and indiſpenſable Duty. In all ſuch Caſes it is not for men of a private Capacity to Diſpute but to Obey.

CHAP. III. *Containing particular Advices for the well-managing of every Day.*

1. BEgin and End every Day with God: In the Morning when you awake, accuſtom your ſelf to Think firſt upon God, and let him have your firſt Awaking Thoughts, lift up your Hearts to God reverently and thankfully for the Reſt of the Night paſt, and let your firſt Diſcourſe be agreeable to your Thoughts, *Pſal.* 139. 18. *When I awake I am ſtill with thee.*

2. Spend that Time which muſt neceſſarily be allowed for the Dreſſing your ſelves, in fruitful Meditation, of the great Mercy of a Nights Reſt, and of your renewed Time. Think how many ſpent that Night in Hell, how many in a Priſon, how many Worried out that Night in tormenting Pains and languiſhing Diſtempers, weary of their Beds and their Lives together. Think alſo how many Souls were the laſt Night ſummoned from their Bodies to Appear before the Dreadful God, and how ſoon your laſt Night may come.

3. Let Secret Prayer by your ſelf alone be conſtantly performed before the Work of the Day be Undertaken: It is much better to go from Prayer to Buſineſs, than from Buſineſs to Prayer, in regard of the Minds freedom from Diſtracting Thoughts: Becauſe alſo, if the World gets the Start of Religion in the Morning, 'tis hard for Religion to Overtake the World all the Day after.

4. Let Family Worſhip be performed conſtantly and ſeaſonably, at that Hour which is freeſt in regard of Interruption, and look that it be Reverently and Spiritually performed. Call not then for the Cuſhion when there is more need of the Pillow.

5. Then ſet about and follow the Labours of your Calling with Diligence and Induſtry: He that ſays, *Be fervent in Prayer*, ſays alſo, *Be not ſlothful in Buſineſs*, Rom. 12. and let the Day be ſpent in your Calling watchfully, watching your Company

pany you converſe with, and the Corruption which you find ſtirring in you; but eſpecially Watch againſt thoſe Temptations, which the Company you are with, the Place you are in, or the Work and Calling you are about, may expoſe you to, or lay you under.

6. When about your Calling; if alone, improve the Time in fruitful Meditation, and holy Ejaculations, or ſhort Prayers, which are no Hindrance at all to your Worldly Buſineſs; if in Company, in ſuch profitable Diſcourſe as may tend to make thy ſelf and others both Wiſer and Better.

7. In doing your Duty in the Labours of your Calling, humbly depend upon God's Fatherly Care for a Comfortable Subſiſtence for thy ſelf and Family, and Compoſe thy Mind in all Conditions of Life to a quiet and ſteady Dependance on the Divine Providence, being anxiouſly Careful for nothing, but caſting all your Care upon him that Careth for you.

8. Heedfully Obſerve all the Paſſages of Divine Providence daily, both towards thy ſelf and others; and thoſe Providential Diſpenſations which thou canſt not thoroughly underſtand, awfully Admire.

9. In all Places and in all Companies remember the Preſence of God, and walk continually as under the View of his All-ſeeing and Obſerving Eye. Often conſider that God is every where Preſent, and then you will ſtudy to be every where Holy.

10. Walk every day with an high Eſteem of the preciouſneſs, ſwiftneſs and irrecoverableneſs of your Time, and reſolve to ſpend it in Nothing which you dare not Pray for a Bleſſing upon, in nothing which you know muſt be Repented of before you Dye, in Nothing which you would not be found doing if Death ſhould ſurprize you in the doing of it.

11. Look every Day to the faithful Diſcharge of the reſpective Duties of your ſeveral Relations, as Husbands and Wives, Parents and Children, Maſters and Servants, and remember that much of the Life and Power of Religion conſiſts in the Conſcientious Practice of Relative Duties.

12. In the Evening retire, and take a View of your Actions the Day paſt; Examine what good you have either done or received, and bewail it as a Day loſt, in which you have not either Profited others or Advantaged your ſelf.

CHAP. IV. *Of Glorifying God in our Natural Actions,* viz. *in our Eating, Drinking and Sleeping.*

IT is the Advice of the Holy Apoſtle, 1. *Cor.* 10. 31. *That whether we Eat or Drink, or whatever we do, to do all to the Glory*

of God; plainly implying that a Christian ought to perform his Natural Actions to spiritual Purposes, and whilst he is feeding his Body, must have an Eye at his Serving of God; Eating and and Drinking to the satisfying of our Natures, and not to the gratifying of our Lusts. Our lawful Comforts without Watchfulness become our greatest Snares: The first Sin that ever was committed, entered the World by Eating. Our first Parents pleased their Appetites to their Ruine, which ought to make their Posterity afraid of all sinful Excesses; to prevent which, let the following Rules be remembred and observed:

1. Raise not any perplexing Scruples about what you are to Eat and Drink, to no purpose, but only to your own Vexation. Remember, Christ has taken away that Distinction of Meats, (Clean and Unclean) which was of old amongst the Jews, and has given us a liberty of feeding upon all the good Creatures of God with Temperance and Sobriety, 1 *Tim.* 4. 4. *Every Creature of God is good, and nothing to be refused, if it be received with Thanksgiving:* Which hints a second Rule.

2. Look that your Meat and Drink be blest and sanctified to you by Prayer and Tanksgiving: Sit not down to your Food as a Beast to his Fodder, without taking any Notice of the Hand that provides it for you. Our Meat doth not Nourish us by its own Power, but by Divine Appointment, and therefore our Blessed Saviour, tho' he was Lord of the Creatures, yet did not sit down to feed on them before he lookt up to Heaven for a Blessing upon them, St. *Mark.* 6. 41. Remember that the Creatures on your Table are God's Creatures, and if you Convert them to your own Use without asking God's Leave, you are bold Usurpers.

3. Eat and Drink as in the Presence and View of God: We are most apt to forget God at our Meals, feeding our selves without fear. Now the Remembrance of God's Eye upon us will Remedy this: It is a memorable Expression which you have in *Exod.* 18. v. 12. *And Aron and all the Elders of Israel came to eat Bread with Moses Father-in-law before God:* Where Observe (1.) The Greatness of their Courtesie. (2.) The Graciousness of their Carriage. Their Courtesie was great, tho' *Jethro* was a Stranger, and no *Isralite*, yet the Elders of *Israel* honoured him with their Company, and their Carriage was gracious, *they came to eat Bread with him before God*; that is, *in gloriam & honorem Dei*, says one, to the Honour and Glory of God: They received their Sustenance as in God's sight, and caused their Provision to tend to God's Praise.

4. Remember that Reason and not Appetite is to be our Guide and Rule both for the Quantity and Quality of our Meat and Drink:

Drink: Not what Appetite likes beſt, but what Reaſon and Judgment tells you is beſt, ought to be received by you. Meat and Drink have deſtroyed more thouſands than ever Poyſon did; becauſe perſons are not ſo fearfull of theſe as they are of that. If the Brute Creatures at any time eat or drink to any Degree of Exceſs, it is to ſatisfie their Nature, not to gratifie their Luſts. But what an Abominable ſhame is it for Man inſtead of being governed by Reaſon to be inſlaved by his Luſt; and to have his ſenſitive Appetite command his Rational Faculty.

5. Take heed of making thy Table a Snare, either to thy ſelf or others. This is done two ways: (1.) When our Meals are Incentives to Sin, and our Food is made Fewel for our Luſts; the Fleſh is an Enemy too ſtrong for us when we take away its Armour, and fight againſt it; but much more ſo, when we our ſelves put weapons into its hand, and provide it Ammunition to fight againſt us, *Rom.* 13. ult. *Make no proviſion for the fleſh to fulfil the luſts thereof.* (2.) We make our Table a Snare when by our Importunities we urge others to eat and drink more than they deſire, or their Natures will well bear. It is unqueſtionably lawful for a man ſometimes to exceed in his Proviſion for his Friends, but lawful at no time to exceed the bounds of Sobriety and Moderation himſelf, or to ſolicit others ſo to do. The Royal Example of *Abaſuerus* an Heathen King, the Spirit of God has Recorded to the ſhame of many that call themſelves Chriſtians, *Eſth.* 1. *v.* 7, 8. When he made a magnificent Feaſt for his Princes and Nobles, he commands that every man eat and drink according to his own pleaſure, and that none be compell'd.

6. Let every one labour to underſtand, what is moſt conducible to his own Health, and let that be the ordinary meaſure of his Diet, both for Quantity, Quality and Time. It is every Mans Duty to obſerve the Temper of his own Body; and to underſtand his particular Conſtitution in order to the preſervation of Life and Health; that a healthfull Body may be Aſſiſtant to a holy Soul in the Service of God.

7. Often conſider with thy ſelf, what a ſinning Sin, what a Beaſtly ſin, and what a Deſtroying ſin, the ſin of Intemperance is. 'Tis an In-let to all Sin, and for that Reaſon perhaps is not particularly forbidden in any one of the Commandments, becauſe it is contrary to them All: Drunkenneſs may be called a breach of every one of the Commandments, becauſe it diſpoſes men to break them All: What ſin is it, that a Drunken man ſtands not ready to commit? Fornication, Murther Adultery, Inceſt, what not? and how doth this Sin transform a man into a Beaſt, and make him the ſhame and Reproach of Humane Nature? Of

the two, it is much worſe to be like a Beaſt than to be a Beaſt: The Beaſt is what God has made it, but the Drunkard is what Sin and the Devil has made him: Add to this, that the Intemperate man is his own Tormentor, yea his own Deſtroyer; as appears by the many Diſeaſes and untimely Deaths which Surfeiting and Drunkenneſs daily bring upon men. For as Temperance and Sobriety is the Nurſe and Preſerver of Life and Health, ſo exceſs in either is the occaſion of Self-murther; 'tis like a lingring Poyſon, which tho' it works ſlowly, yet it deſtroys ſurely. Conſider laſtly, That Intemperance is a ſin which a man cannot preſently Repent of, as ſoon as he has committed it: A Drunken man is no more fit to repent than a dead man; and what Aſſurance has any man that when Drunkenneſs cloſes his Eyes over night, that he ſhall not open them in Hell-flames next Morning? How many thouſands have cloſed their Eyes in a Drunken fit, and opened them in another World?

8. Think it neither unlawful nor indecent to interming'e innocent and harmleſs mirth with your Eating and Drinking; but always remember to keep within the Bounds of Modeſty, Decency and Sobriety. It is certainly a melancholly Reflexion, that the thing we call Society and Converſation, the Gentleman and the Chriſtian, Mirth and Religion, ſhould be thought inconſiſtent; that men to fly Preciſeneſs muſt run into Debauchery and Prophaneneſs. Cannot ſourneſs and moroſeneſs be baniſht Converſation, but muſt Modeſty and Sobriety be baniſht too? Muſt our Entertainments of one another at our Tables adminiſter either to Sin or to Sullenneſs? Surely it is poſſible to obſerve the Rules of Converſation better without running into either Extream. A vertuous and wiſe man at his Table may let his Tongue looſe in a harmleſs Urbanity, but at the ſame time he ſcorns to come within the Verge of a baſe Scurility. *Eph.* 4. 29. *Let no filthy Communication proceed out of your mouth, but that which is good to the uſe of Edifying.*

As touching Intemperance and Exceſs in Sleep, Neceſſity Cures moſt of you that are Poor of this Evil, and it may be happy for you that it doth ſo, for how many thouſand Hours have ſome that are Rich to account for, which were ſpent in a ſinful Exceſs of Sleep? and Oh, how earneſtly will ſuch Perſons ſhortly wiſh for thoſe Hours to ſpend over again which were thus Conſumed!

1. Let Prudence direct you about the Meaſure of your Sleep, and Piety inſtruct you to mind the Ends of it, which are the repairing of Nature, the refreſhing of the Spirits, the ſupporting of our frail Bodies, which continual Labour and Toil would ſoon weary and wear out; but now a moderate Degree of Sleep

Sleep beſt ſerves theſe Ends, namely, to fit us for Buſineſs, and enable us to Serve God by an Active Obedience.

2. Often Conſider what a great Time-waſter Sleep is, and that there is no part of your Time ſo totally loſt as that which is Conſumed in Sleep, for all that Time a Man's Reaſon lyes idle and buried, all his Wiſdom and Knowledge is of no Uſe or Advantage to himſelf or his Neighbour.

3. Remember how very injurious Immoderate Sleep is, both to thy Body and Soul: To thy Body, in filling that full of Diſeaſes, and making it a very Sink of Pernicious Humours: To thy Soul, by bringing a Stupifying Dullneſs on its Faculties, and thereby rendring it unfit for Holy Services.

4. Remember alſo the grand Importance of the Buſineſs of your Souls, which lyes continually upon your Hands; and let the Conſideration of the greatneſs of your Work, rouſe and raiſe you from a Bed of Sloth. If you have a Journey to go, or ſome extraordinary buſineſs to do, you can riſe Early at a particular time, why not then every Day, when you have much greater Buſineſs to do for God and your Souls.

5. Remember that your Morning-hours are the Flower of your Time, and that early riſing makes at once both the Body healthful and the Soul holy. The Morning is the beſt time for enjoying God and our ſeves, then are our Spirits freſh, and our Hearts free from Worldly Cares.

6. Believe your ſelf certainly Accountable to God for the Time you ſpend in Sleep; this will make you with Holy *Hooper*, ſparing of your Sleep, more ſparing of your Dyet, and moſt ſparing of your Time.

CHAP. V. *Of Glorifying God in our Civil Imployments, and Labours of our particular Callings.*

ALmighty God has ſent no Man into the World to be idle, but to ſerve him in the way of an honeſt and induſtrious Diligence: He that ſays, *Remember the Sabbath-day to keep it holy*, ſays alſo, *Six days ſhalt thou labour*, either with the Labour of the Mind, or of the Body, or with both. Riches and a great Eſtate will excuſe none from labouring in ſome kind or other, in the Service of our Maker; for he that receives moſt Wages, ſurely ought to do ſome Work.

1. Labour to Underſtand and be thoroughly ſenſible how much you are beholden to God for the Benefit of a Calling: Thouſands are now Bleſſing God in Heaven for the Bleſſing of a Calling here on Earth, by which multitudes of Temptations

were prevented; how many ſins doth a Life of Idleneſs expoſe unto?

2. Be Diligent and Induſtrious in the way of thy Calling, and that from a Principle of Obedience to the Divine Command: He that ſays, *Be fervent in Prayer*, ſays alſo, *Be not ſlothful in Buſineſs.* An Idle Man has no Pattern or Preſident either in Hell or Heaven: Not in Hell, for the Devils are diligent about their Deeds of darkneſs: Not in Heaven, for the Angels are continually imployed, either in Beholding God's Beauty, or in Executing God's Commands.

3. If thou art called to the meaneſt and moſt laborious Calling, that of an Husband-man, murmur not at it, becauſe it is Wearifom to the Fleſh; but eye the Command of God, and in Obedience thereunto be diligent in thy place, and then thou glorifieſt God as truely when digging in thy Field, as the Miniſter in his Pulpit, or the Prince upon his Throne.

4. Be ſtrictly Juſt and exactly Righteous in the way of thy Calling, and with a generous Diſdain and reſolute Contempt abhorr the getting of Riches by Unrighteouſneſs: Curſed Gain is no Gain. How ſad is it to be Rich on Earth, and to roar in Hell for unrighteous Riches. He that cheats and over-reaches, he that tricks and defrauds his Neighbours, is as ſure to go to Hell without Repentance and Reſtitution, as the prophaneſt Swearer or Drunkard in a Town. 1 *Cor.* 6. 9. *Know ye not that the unrighteous ſhall not inherit the Kingdom of God?*

5. Be very careful that thy *partiular* Calling as a private Perſon, do not incroach upon thy General Calling as a Chriſtian: The World is a great devourer of precious Time, it robs the Soul of many an hour which ſhould be ſpent in Communion with God, and in communing with our own Hearts. How many are ſo taken up with their Trade on Earth, that they forget to converſe with Heaven: Verily there is a holy part in every mans Time, which the daily Exerciſes of Religion call for, and which it is our daily Duty to keep inviolable from the Sacrilegious hands of an encroaching World.

6. Labour after an heavenly frame of Spirit in the Management of thy Earthly Buſineſs; and take heed that thy Worldly Imployments do not blunt the edge of thy ſpiritual Affections, but endeavour to keep thy Heart cloſe with God when thy hand is employed in the Labours of thy Calling. A faithful and Loving Husband, when he has been abroad all day in Varieties of Company, yet when he comes home at Night he brings his Affections with him as entire to his Wife, as when he went forth in the Morning from her; yea he is inwardly pleaſed, that he is got from all other Compa-

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ny, to enjoy hers: Thus doth a heavenly-minded Christian, after he has spent some time amidst his wordly Business in the Labours of his Calling; he desires and endeavours to bring his whole heart to God with him, when at Night he returns into his presence to wait upon him; yea he strives to keep his Heart with God all the day long, by often lifting it up to God, in holy Thoughts and pious Ejaculations, which are an Help rather than an Hindrance to Wordly business.

7. Eye God in every Providence thou meetest with in thy Calling. Dost thou meet with any disspointment, see and be sensible of Gods hand in it. All that are diligent are not thriving in this World: There are Mysteries of Providence as well as Mysteries of Faith, which we can never fathom. Dost thou meet with a Blessing? Own God in all that good success thou findest in thy Imployment; with holy *Jacob*, Gen. 33. 11. *The Lord hath dealt graciously with me, and I have enough.* When God at any time sends thee in Profit, let it be thy care to send him back praise: For nothing is so Acceptable to God as a Grateful Mind.

8. Watch daily against the Sin of thy Calling, as also against the Sin of thy Constitution; and whatever Temptations thou meetest with from either, cry mightily to Heaven for Power to resist them; knowing that thou never yieldest to a Temptation, but the Spirit withdraws in Tears, and the Devil goes away in Triumph.

9. Having used faithful Diligence in thy lawful Calling, perplex not thy Thoughts about the Issue and success of thy Endeavours; but labour to compose thy Mind in all Conditions of Life to a quiet and steady dependance on Gods Providence, being anxiously careful for nothing. There is a threefold Care which the Scripture takes notice of: Namely, A Care of the Head, A Care of the Hand, and a Care of the Heart. A Care of the Head, and that is a Care of Providence and prudential Forecast, this is commendable. A Care of the Hand, that is a care of Diligence and Industry, this is profitable. But then there is the Care of the Heart, which is a Care of diffidence and distrust, a care of Anxiety and perturbation of Mind, this is culpable, and exceeding sinful. See St. *Matth.* 6. 31, 32, 33, 34.

10. Resolve it in thy mind to be chearful and contented with thy Portion (little or much) which God as a Blessing upon thy Endeavours, allots unto thee: Not content because thou canst not have it otherwise, but from an Approbation of Divine Appointment. Necessity was the Heathen School-master to teach Contentment, but Faith must be the Christians. *Phil.* 4. 11. 14. *I have learnt*, says the holy Apostle, (not

at the feet of *Gamaleel*, but in the School of Christ,) *both how to be abased and how to abound; how to be full, and how to be empty; yea I know in whatsoever state I am, therewith to be content.* How are some Christians Minds like Musical Instruments, quite out of tune, with every Change of Wheather. But it is an even Composedness of Mind in all Conditions of Life, that glorifies God; and is advantagious to our selves. 1 *Tim. 6. 16. Godliness with Contentment is great gain.* Not *Godliness* with an *Estate*, but *Godliness* with *Contentment.*

CHAP. VI. *Of Glorifying God in our lawful Recreations.*

IT being impossible for the Mind of Man to be always intent upon Business, and for the Body to be exercised in continual Labours, the Wisdom of God has therefore adjudged some Diversion and Recreation, (the better to fit both Body and Mind for the Service of their Maker) to be both needful and expedient, such is the Constitution of our Bodies and the Complexion of our Minds, that neither of them can endure a constant Toyl without some Relaxation and delightful Diversion. As a Bow if always bent, will prove sluggish and unserviceable, in like manner will a Christian's Mind if always intent upon the best things, the Arrow of Devotion will soon flag, and fly but slowly towards Heaven. A wise and good Man perhaps could wish that his Body needed no such Diversion, but finding his Body jade and tire, he is forced to give way to Reason, and let Religion choose such Recreation as are healthful, short, recreative and proper, to refresh both Mind and Body; to which purpose the following Cautions may be Necessary:

1. Look that your Recreations be lawful, and such as have nothing of Sin in them: We must not to Recreate our selves, do any thing which is dishonourable to God or injurious to our Neighbour, as they do who droll upon things that are Sacred, and who make Back biting Discourse their Recreation.

2. Look that your Recreations answer the End and Design of their first Institution; not to pass Time away, which we ought above all things to Study to redeem and improve. Surely no Man needs to contrive how to drive away his Time, which flies so fast of it self, and is so impossible to recover: But the true End of Recreation is the refreshing of the Mind, and recreating of the Body, to make them both the fitter for the Service of God in the Duties of our general and particular Callings. Therefore

3. Be

3. Be careful that your Recreations be ſhort and diverting, ſuch as may fit you for Buſineſs, rather than rob you of your Time. He that makes Recreation his buſineſs, will think Buſineſs a Toyle. The End of Recreation is to fit us for Buſineſs, not to be it ſelf a Buſineſs to us.

4. Take Care that Covetouſneſs have nothing to do in your Recreations: Let your End be meerly to Recreate your ſelf, not to Win Money, for that will certainly bring you into a double Danger, the one of Covetouſneſs, and a greedy deſire of Winning, the other of Rage and Anger at thy bad Fortune, if thou happen to loſe. Covetouſneſs will occaſion thy Cheating and Cozuening, and Anger occaſion thy Swearing and Curſing; and thus thou makeſt that which is lawful in it ſelf, unlawful to thee, by making it an Occaſion of ſin to thee.

5. Let not your Recreations be Coſtly and Expenſive: Some Perſons have ſpent more in Gaming vainly than would Build and Endow an Hoſpital, and maintain many Families comfortably; little conſidering that they are only God's Stewards, and muſt be ſeverely Accountable to him for every Inch of their Time, and every Penny in their Purſe, which is conſumed in Sin and Vanity.

6. Take heed that your Sports and Recreations be not Cruel: We ought not to refreſh our ſelves with Spectacles of Cruelty, in ſeeing either Men or Beaſts needleſly Tormenting each other: That Enmity which is among the Creatures is certainly the Effect of our Sin. What a Heart then has that Man that can take Delight in ſeeing the dumb Creatures Torment one another? Is it not enough for thee to behold the Antipathies which thy Sin has put into the Natures of the Creatures, but thou muſt barbarouſly make thy ſelf Merry with their Miſeries, who (in their kind) are far more ſerviceable to the Creator than thy ſelf?

7. Remember (young Men) that God's Eye is in the midſt of you, when in the midſt of your Sports and Recreations, therefore be wiſe and moderate in the purſuit of them: Do all things as in God's ſight, and you will do every thing to God's glory. Reſpect ought to be had to God in all we do, not in our Vocations only, but in our Recreations alſo; and the Remembrance of God's all-ſeeing Eye upon us will have an Univerſal Influence upon all our Actions.

8. Take an extraordinary Care that your Recreations do not engroſs too much of your Precious Time, which was given for Nobler Purpoſes. Oh how ſadly do ſome Young Men addict themſelves to a Life of Pleaſure, Eaſe and Voluptuouſneſs, unworthily waſting the Flower of their Youth, the Srength of their Body,

Body, the Vigour of their Minds, drowning in a bruitish sensuality the Fair and goodly Hopes of a Vertuous Education, together with the Honour of their Families, the Expectation of their Countrey, and the improvment of their Parts; as if Almighty God had placed them on the Earth as *Leviathan* in the Sea, only to take their Sport and Past-time therein; such Persons being *Lovers of Pleasure more than Lovers of God*, are certainly in a most deplorable State.

9. But above all, take heed of making the Lords-day your Day of Sports and Recreation: This is a Crime of a tremendous Guilt. Woe be to that Man which disturbs God's Holy Rest with his unholy Sports. God's Holy Day calls for Holy Delights, *Isa.* 58. 13. *Not doing thy pleasure on my holy day.* Thou that art a poor Man, and stealest Time from thy Family for Unnecessary Recreations on the Week-day, this is Theft: But to steal Time from thy Maker and Redeemer on his Day, is Sacriledge; of the two, it is better to Plough than to Play, to Digg than to Dance, upon the Lords-Day.

CHAP. VII. *Of Glorifying God in our Religious Duties.*

ALmighty God being more Honoured or Dishonoured by us in our Religious Duties, than in all the Actions of our Lives besides, it concerns us to be exactly Careful how we manage our Deportment in his Presence, when we Worship at his Footstool, and bow before his Mercy-seat. If it be a Sin not to Aim at the Glory of God when Eating and Drinking at our own Table, much more so when Eating and Drinking at his Table, when we are performing the most tremendous Acts and Exercises of Religion. How superstituously Devout were the Old Heathens, in the Service of their Dumb Idols! they thought nothing too good for their false Gods, for whom the worst was not bad enough, the Worshipper being better than the God he worshipped: When they were going to offer their Sacrifices, their Priests cried out in the Audience of the People, *Procul! Oh procul este prophani*; Depart all you that are Impure and Prophane from the Holy Sacrifices of the Gods. Oh where they so choice and chary in the Service of their dunghill Deities, and shall not we exercise a more extraordinary Dread and Caution in the Religious Service of the living and true God: Therefore to prevent sinful Miscarriages in Holy Duties, the following Advices may be necessary:

1. Labour to entertain in thy Mind awful Apprehensions, and suitable Conceptions of the Majesty of that God whom thou art

art Addreſſing thy ſelf unto: Conceive of him in thy Mind as a God of ſuch incomprehenſible greatneſs and majeſty, of ſuch tranſcendent Holineſs and Purity, of ſuch Sanctity and Severity, that he cannot behold Iniquity in any of his Worſhippers, without the greateſt Abhorrency and Deteſtation; and for that reaſon approach thou to him with a holy Fear, with an humble Reverence, and not without a trembling Veneration.

2. Set not about Religious Duties without previous Preparaton: In every Work, whether Natural or Artificial, ſome Preparation is neceſſary to bring it to Perfection. In Works of Nature the Ground muſt be digg'd and dreſs'd, plough'd and prepared, before the Seed be caſt into it. In Works of Art, the Muſitian muſt ſtring and tune his Inſtrument, before he can play his Leſſon melodiouſly: Surely then in Holy and Religious Duties (towards which our Hearts are naturally ſo backward and averſe) it concerns us to exerciſe a Preparatory Care, to bring our Hearts into, and keep them in ſuch a holy, humble, joyful, thankful Frame and Poſture, that God may have the Glory, and We the Comfort of all our Religious Addreſſes to him, and attendences upon him, in the way of his Ordinances.

3. Keep a Watchful Eye upon thy Heart, when thou art engaged in any Religious Duty: Never are our Hearts ſo apt to wander as at ſuch a time, and therefore they require a ſtrong Guard. How very backward is the Heart to Duty! how naturally dead and dull in Duty! how ſoon weary of Duty! how many Pretences will our Hearts make, to cauſe us to Omit Holy Performances, or to render us heedleſs and lifeleſs in them; therefore, as good *Nehemiah* when building, did Work and Watch, Watch and Work, ſo muſt we in Duty, Pray and Watch, Watch and Pray.

4. Make Conſcience of Glorifying God in all Religious Duties, one as well as another: Partiality is hateful to God in the Duties of Religion, which have all a Divine Stamp upon them. Many Complain of their deadneſs in Prayer, and dulneſs unto the Word, who never came to the Sacrament; Wonder not at it; God will not meet thee in one Ordinance if thou neglecteſt him in another. We muſt not limit and bind the Holy Spirit to this or that Duty, but wait upon him in all. Almighty God is pleaſed to Communicate himſelf with great Variety to his Children, at one time in this Ordinance, at another time in that, on purpoſe to keep up the Eſteem of all in our Hearts, and to engage us to Attend upon all Conſcientiouſly in the whole Courſe of our Lives.

5. Look that in all thy Religious Duties thou ſerveſt God with an

an holy Alacrity, with a Spiritual Delight and Joy. Joy ſuits no Perſon ſo well as a Chriſtian, and at no Seaſon ſo well as when Waiting upon God in Religious Duties: We have a Promiſe of it, *Iſa.* 12. v. 3. *With Joy ſhall ye draw Water out of the Wells of Salvation:* And we have alſo a Promiſe made unto it, *Iſa.* 64. 5. *Thou meeteſt him that rejoiceth, and worketh righteouſneſs*; that is, Thou Acceptеſt him.

6. Look that thy End in Attending upon Religious Duties be the ſame with God's End in Appointing of them: Namely, *Firſt*, that by them we ſhould pay our Homage to him as our Sovereign Lord: And, *Secondly*, That through them he may Communicate his Spiritual Bleſſings into his People's Boſoms.

7. Above all take Care that thou doſt not blot thy Holy and Religious Duties by a wicked and Unholy Life: If thou intendeſt to foul thy Hands with Sins black work on the Week-day, it is in vain for thee to waſh them with Prayer on the Lords-day. A little ſeeming Zeal at thy Devotion in the Church will not guild over the Weeks Miſcarriages in thy Shop, nor attone for thy Pride and Paſſion, for thy Deceit and Fraud, for thy Riot and Exceſs.

CHAP. VIII. *Of Glorifying God in Publick Worſhip.*

IT is Confeſs'd by all Perſons who have any Senſe of God and Religion upon their Minds, that they were made to ſerve and glorifie their great Creator, by a conſtant Acknowledgment of his Sovereignty over them, and their continual Dependency upon him: Now much of the Honour of God and the Credit of Religion depends upon the due Performance of his Publick Worſhip; this Glorifies God much more than any Private Addreſſes from the Family or the Cloſet, both as it creates a greater Veneration and Eſteem of God in the Minds of Men, and alſo becauſe Publick and Solemn Adorations are the moſt Illuſtrious Teſtimonies we can render to God of our Homage to him: Beſides, how reaſonable is it, that we ſhould own the God whom we ſerve in the Face of the World.

Not but that a Chriſtian honours God highly, and ſerves him Acceptably by his Family-Duties and Cloſet-Devotions: But we do much more Glorifie him by our Publick Addreſſes. Then we Honour God Eminently, when we let others ſee conſpicuouſly the high Eſteem we have of his Excellencies, and cauſe the Voice of his Praiſe to be heard amonſt Men. The Honour that is done to Perſons amongſt Men is not done

in ſecret, but is always a Publick thing. *Honour me before the Elders of my People*, ſaid *Saul* to *Samuel*; in like manner we give unto the Lord the Honour due unto his Name, when others are Witneſſes of the Eſteem which we have of his Divine Perfections, by our Reverend Acknowledgment of him in his Publick Worſhip. To excite you therefore to a diligent and daily Attendance upon God in his Publick Worſhip, as you have Opportunity, Conſider, (1.) That Publick Worſhip glorifies God moſt. (2.) He Accepts it beſt.

1. Publick Worſhip glorifies God moſt, becauſe hereby a Senſe of God and Religion is beſt kept up and preſerved in the World, which otherwiſe would be in danger of being loſt. If the Publick Aſſemblies fail, Religion cannot long ſtand; the Worſhip of God in our Cloſets will not do this, becauſe it is unſeen. What we do alone, no Body ſees, (nor is it intended that they ſhould) and therefore that cannot induce others to the ſame way of Glorifying God: But when Men ſee a Body of Chriſtians aſſembled together in an humble manner, with Pious Devotion and ſubmiſſive Reverence, with bended Knees, and Eyes lifted to Heaven, paying their Solemn Acknowledgments to the Author of their being, this ſtrikes Men with a certain Awe, and ſupports the Belief both of God's Exiſtence and Beneficence alſo in the Minds of Men: As for inſtance, when we ſee a great multitude of poor People conſtantly waiting at the Gates of an Houſe, we preſently conclude that ſome great and good Man dwells there, whom the Poor wait upon: Thus doth the Publick Worſhip of Pious Chriſtians ſpread the Fame of God's extraordinary Goodneſs, far and near, whereas when few or none tread in the Courts of his Houſe, (which were built to contain a multitude of Worſhippers, and to repreſent the inconceivable Greatneſs of that God who is therein worſhipped) this very much damps the Senſe of God and Religion in the World, and repreſents him after a poor and contemptible faſhion. Oh how unſuitable then is it, that the Worſhip of ſuch a ſuperexcellent and tranſcendent Being, as God is, ſhould be confined to our Cloſets and Private Houſes, when it is much more ſuitable and agreeable to his Nature that we Magnifie and Praiſe him as openly and as Publickly as poſſible we can, that ſo we may not ſeem to Worſhip ſome little petty Deity, but the Almighty and Univerſal Lord of Heaven and Earth.

2. As Publick Worſhip glorifies God moſt, ſo he accepts it beſt, for there is nothing that Almighty God more delights in, than in the joint Prayers and Praiſes of his People, *Pſal.* 87. 2. *The Lord loveth the Gates of Sion more than all the dwellings*

ings of Jacob: No doubt the Prayers which good Men put up to Almighty God from under their Private Roofs, are very acceptable to him; but if a Christian's single Voice in Prayer be so sweet, what is the Churches Quire, the joynt Prayers of a multitude of good Men in Consort together. A Father is glad to see any one of his Children at his House, and makes him Welcom when he Visits him, but when they meet all together there, then is the Feast and splendid Entertainment. Verily the Publick Prayers and Praises of God's Children are the Emblems of Heaven, and a Devout Soul when joining in the Publick Assemblies, looks upon himself as in the very Suburbs of Heaven, it being the neareſt Approach that he can make to that glorified Society on this side Glory.

In Order to your Profitable Attendance upon God in his Publick Worship, let the following Directions be Observed by you:

1. Come always at the Beginning of Publick Worship, and tarry constantly 'till all is ended, neither coming late nor running away early, before the Blessing be giving, which many careless People rudely do, as if they were as glad to get out of God's House as out of a Prison. Those two Pious and Useful Men, whose Memories you of this place have such a deserved Veneration for, Mr. *Rogers*, sometimes your Minister, and Mr. *Hildersham*, the one in his Exposition of St. *Peter*, and the other in his Lectures on St. *John*, do give frequent Advice to their People, not only to come at the Beginning, but before the Beginning of Publick Worship: "It becoming the People, say "they, to wait for the Minister, rather than the Minister to "stay for the People. Think not then that you are time enough at Church if you get to the Sermon, tho' you miss the Prayers, for they Prepare you for the Word, and Sanctifie the Word unto you. It is not the way to profit by one Ordinance, to Neglect another.

2. Enter the publick Assemblies awfully and Reverently; presume not to come into the House of God, as you do into a Play-house or Dancing-School, laughing and toying, nor to go out of it as such; but labour for a lively and vigorous sense of God impress'd upon your Minds, and to get your Hearts possest with the Consideration of the infinite Majesty and glorious Excellency of that God whom you are Addressing your selves unto.

3. When present in the publick Assemblies, joyn uniformly with the Congregation in all the parts of Gods Worship. It makes much for the Comelineſs and Reverence of Gods Worship, that all things be done in order; when the Congregation *prays, hears, kneels*

kneels and *ſings* together, as if the whole Congregation were but one man.

4. Look that the Intention of your mind, and the Reverence of your Body, do always accompany each other in the Publick Worſhip of God, particularly in Prayer; look that your Soul aſcend with every Petition that is put up at the Throne of Grace, and let the Poſture of thy Body declare the Veneration of thy Soul. To that end, Always kneel at Prayer, if with any convenience you can. This poſture of Kneeling, and ſometimes of lying proſtrate upon the Face in Prayer, was conſtantly uſed in the Jewiſh Church, and the Chriſtian Church was never acquainted with any other poſture, except only betwixt *Eaſter* and *Whitſontide*, when in Memory of Chriſts Reſurection they were wont to ſtand. As for ſuch amongſt us who Rudely ſit at Prayer, it ſhews, that their Minds are not poſſeſt with an awful ſenſe of that vaſt and infinite diſtance and diſproportion that is betwixt God and them. Sitting no where appears in Scripture to have been uſed as a Praying poſture: As for that one Text, 2 *Sam.* 7. *v.* 18. that *David ſat before the Lord and ſaid*, &c. it may as well be read, *David abode*, or *ſtayed* before the Lord, and ſo is rendered 1 *Sam.* 1. 22. Nor is it with me ſuppoſeable, that *David* would preſent his Supplications to Almighty God in ſuch a ſaucy manner as he would not ſuffer one of his own Subjects to preſent a Petition to himſelf. A Prince would not like an irreverent Behaviour from his Servant in his Bed-Chamber, where none beſides himſelf is Witneſs to it; much leſs would he bear it in his Preſence-Chamber, where he ſits upon his Throne before a multitude of his Subjects.

5. Therefore to compoſe the Frame of your Mind, and to regulate the Behaviour of your Body, whileſt you are attending upon Almighty God in his publick Ordinaces, often remember the ſeveral Eyes that are upon you, and taking notice of you: Namely, the All-ſeeing Eye of God, the Obſerving Eye of Conſcience, the Vigilant Eye of the World, and the Malignant Eye of Sathan.

6. Never Attend upon Almighty God in publick Duties, before you have waited upon him in your private Devotions. Enter your Cloſet before you enter into Gods Houſe, and there, firſt, conſider, and then pray. Conſider with thy ſelf the weight and importance of thoſe Duties which thou art about to engage in: Conſider the worth and value of an Opportunity for thy Soul which thou art that day intruſted with; but eſpecially reflect often upon the ſtrictneſs of that Account which is to be given, for the long enjoyment of the plentiful means of Grace afforded to thee. Next bow thy Knees to Almighty God in Prayer,

Prayer, humbly implore his gracious Preſence with thee, and Aſſiſtance of thee, in thy private Preparations, and in thy publick Adminiſtrations alſo. Remember, that as thou canſt do nothing of thy ſelf at the Ordinance without Gods Aſſiſtance, ſo God will do nothing for thee by the Ordinance without thy Endeavours: The remembrance of the former will ſtir thee up to a more fervent Supplication for, and a more importunate Expectation of Help from Heaven: And the conſideration of the latter will excite our dilligence and care both in our Preparation for, and Attendance upon, all the Sacred and ſolemn Inſtitution of Almighty God.

Take therefore the Throne of Grace in thy way to hear the Word of Grace, and never go forth out of thine own Houſe without Preparation and Prayer, to the Houſe of God. And let ſuch of you as plead to me want of Ability to expreſs your deſires to God, make uſe of the following Prayer, or ſome other compoſed to your hand, both in your Cloſet alone, and alſo in your Family, changing only the Perſon, according as you pray by your ſelf alone, or together with your Houſhold.

A *Prayer* to be uſed on the *Lords-day* Morning, or at any other time before we go forth to Publick Worſhip.

O Almighty and moſt Glorious Lord God! who are greatly to be feared in the Aſſemblies of thy Saints, and to be had in Reverence of all them that are round about Thee. Althô thou art infinitely exalted above all the Prayers and Praiſes, above all the Adorations and Acknowledgments of thy Creatures, yet ſuch is thy aſtoniſhing Kindneſs and Condeſcenſion, as not only to indulge us a liberty of Acceſs unto Thee, but alſo to account thy ſelf highly honoured by us, when we come into thy preſence, to celebrate thy Praiſes, and to renew our Acquaintance and Communion with Thee in the publick Duties and Exerciſes of thy Worſhip and Service. In a humble ſenſe of our unworthineſs, in a chearful compliance with our Duty, and in a thankful Acknowledgment of our Priviledge, we deſire to go forth this day, to worſhip at they Footſtool, and to pay our Vows in the great Congregation. God Almighty pardon to us all the Errours of our Life paſt, and ſuffer them not to ſtand this day as a partition-wall betwixt thy Majeſty and our Souls, to hinder either the Aſcent of our Prayers up to God, or the deſcent of thy Grace and Mercy upon Us. Help us ſeriouſly to conſider, now our faces are towards thy Houſe, whoſe Word it is we are going forth to hear, whoſe work it is we are about, and unto whom we muſt all render a ſtrict, and for ought we know a very ſuddain Account, for all Opportunities and ſeaſons of Grace we are entruſted with.

Let us hear that Word of thine which ſhall be either read or preached this

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deemer not worth remembering by us: Or if we have not wholly neglected that Sacred Ordinance, we have not ſo grown in the Graces and Comforts of thy Holy Spirit by it, as we might have done.

Forgive unto us the Sins of this Day; more eſpecially Pardon to us the Iniquities of our Holy Things, our unpreparedneſs for, our backwardneſs to, our deadneſs and dullneſs in the Performance of thoſe high and Holy Duties we have this Day been Engaging in; let our Perſons and Performances find a gracious Acceptance with thee, in and through our worthy Mediator; for his ſake receive us and ours into thy Protection this Night, may we lie down in thy fear, ariſe in thy favour, and our Reſt be made refreſhing to us, and we thereby the better enabled to ſerve thee in our ſeveral Vocations and Callings the Day that is approaching. Extend thy Compaſſions to the whole World, pity the deplorable Ruines of Mankind, ſend forth the Light of thy Goſpel into the dark Corners of the Earth that periſh for want of Viſion: Eſpecially remember thy Church, wheresoever diſperſed or however diſtreſſed; be a perpetual Protection and Defence to that part of thy Church which thine own right hand has planted and hitherto ſo miraculouſly preſerved in theſe Nations to which we belong. We thank Thee for all the wonderful Appearances of thy Power and Goodneſs towards us; and we beg of God to eſtabliſh us upon ſuch Foundations of Righteouſneſs and Peace, that it may never more be in the Power of our reſtleſs Adverſaries to diſturb us.

God Almighty guide and guard, Bleſs and Protect thine Anointed Servants, our Sovereign Lord and Lady, King William *and Queen* Mary, *let their Days on Earth be like the Days of Heaven, many and happy; and after a long and a religious Reign, upon a peaceable and unmoleſted Throne, may God Crown them with the Rewards of a Glorious and Bleſſed Immortality.*

Bleſs them and us in all their Royal Relations, with all the Nobility, the Judges, Magiſtrates, Gentry and Commonalty of this Land; and Grant them all Wiſdom and Grace to Fear God, to Honour the King, and Love one another.

But for the ſake of all, Bleſs all thoſe that Adminiſter unto thee in Holy Things, and let all the Governours and Paſtors of thy Church, further the Edification of it by Soundneſs of Doctrine and Holineſs of Life; but eſpecially Bleſs the Miniſtry of thy Servant in this Town, and make it ſucceſsful for the Converſion, Edification and Salvation of all that ſit under it.

Remember all the Sons and Daughters of Sorrow and Affliction, and diſpence thy Mercies ſuitably to their various Neceſſities: Do good to all our friends, Relations and Acquaintance, Pardon and Forgive our Enemies; and do more abundantly for us, ours, and all thine, above what we are able to ask or worthy to receive, for Chriſts

ſake, in whoſe Name and Words we farther call upon thee:
Our Father, *&c.*

An HYMN *or Pſalm of Praiſe for the* Lords-day.

THis is the Day, the Lords own Day,
A Day of Holy Reſt.
Oh Teach our Souls to Reſt from Sin,
That Reſt will pleaſe thee beſt.
This is the Day, thy Day, Oh Lord!
On which thou didſt Ariſe,
For Sinners, having made thy ſelf
A Sinleſs Sacrifice.
Thou, Thou alone Redeemed haſt
Our Souls from deadly Thrall,
With no leſs Price than precious Blood,
The Purchaſe of us all.

Hadſt thou not dy'd, we had not liv'd,
But dy'd Eternally;
We'll live to him that dy'd for us,
And Paiſe his Name on high.
Thou Dy'dſt indeed, but Roſe again,
And didſt Aſcend on high,
That we poor Sinners, loſt and dead,
Might live Eternally.
Thy Blood was ſhed inſtead of ours,
Thy Soul our Guilt did bear,
Thou took'ſt our ſins, gave us thy ſelf,
Thy Love's beyond compare.

Welcome and Dear unto my Soul
Is thy moſt Holy Day,
But what a Sabbath ſhall I keep
With thee my God, for aye!
I Come, I Wait, I Hear, I Pray,
Thy Footſteps, Lord, I trace;
I joy to think this is the way
To ſee my Saviour's Face.
Theſe are my Preparation-Days,
And when my Soul is Dreſt,
Theſe Sabbaths ſhall deliver me
To mine Eternal Reſt.

CHAP. IX. *Of Glorifying God in Family Worſhip.*

MAn's cheif Prerogative and Dignity, which he hath to Glory of, is this, that he is the only Creature in the Viſible World, made to Worſhip and Enjoy his great Creator. All the Creatures are Servants, but Man is only a Prieſt to God, they obey their Maker, he only Worſhips him: This Worſhip under the Law was Limitted to a particular place, *to wit*, The Tabernacle and the Temple, the Tabernacle was an Ambulatory Temple, and the Temple was a ſtanding Tabernacle: Into which they were of old required to repair; and where Almighty God Promiſed to accept them. But under the Goſpel, Almighty God has declared that it is his Will, that *Men pray every where, lifting up pure hands, without Wrath and Doubting.* So then, a Chriſtians private Houſe is his Chappel of Eaſe, in which Almighty God allows him the liberty and enjoyns him the Duty of Worſhipping with his Houſhold: And accordingly we find that Religious Houſholders have in all Ages Conſtantly and Conſcientiouſly performed this Duty. Devout *Cornelius*, his Family Religion ſtands upon Record; *Acts* 10. 2. *He feared God with all his Houſe*; that is, he Revere'd and Worſhipt him: It is added, that he *gave much Alms to the People, and prayed to God always.* Surely he that was ſo Charitable at his door, to refreſh the pinched Bowels of his poor Neighbours, could not be ſo cruel to his Relations Souls within his Houſe, as to Lock up his Religion in a Cloſet from them.

To Convince you of the Equity and Reaſonableneſs of this Duty of Worſhipping God daily, in and with your Families, Conſider,

1. The Right which Almighty God has to your Family-worſhip, by vertue of that Relation which he ſtands in to your Families. He is the Founder of your Families, the continual Preſerver of them, and a daily Benefactor to them; the very Being of your Families, as ſuch, is from the Lord: He builds the Houſe, he ſetteth the Solitary in Families. He has founded this Domeſtical Society, ultimately for his own Glory, and Subordinately for our good and Comfort. Your Families then are Gods by a Right of Creation, and by a right of Converſation alſo. He made them, and he ſuſtains them: We and ours live upon his Bounty, and are maintained at his Coſt; 'tis his Flax and his Wooll which we daily wear, and he giveth us richly all things to enjoy. Now if *the Ox knoweth his Owner, and the Aſs his Maſters Cribb*, ſhall a Family which Almighty God doth hourly ſuſtain and nouriſh, neglect to pay their Homage to Him, and own their

Dependance on him? Conſider,

2. The ſuperadded Obligation you lye under to the performance of this Duty, both in point of Duty and in point of Intereſt.

In point of Duty: (1.) As you are intruſted by Almighty God with the Care and Charge of your Children and Servants alſo; for which reaſon every Parent and Maſter is conſtituted a Prophet, Prieſt and King, in and unto his Houſhold. As a Prophet he is to teach them by Inſtruction and Example. As a Prieſt he is to offer up the daily Sacrifice of Prayer and Praiſe for them. And as a King he is to command his Children and Houſhold after him to keep the way of the Lord.

In point of Intereſt alſo: (2.) Have you not many Family-Sins to confeſs, and many Family wants to ſupply? Now is there any that can pardon the one, or ſupply the other, beſides God? If thy Children want bread, can'ſt thou put it into their Mouths before God puts it into thy hand? If they want Grace, can any work it in their hearts but the God of all Grace? In a word: Do you not daily receive many Family-Mercies from the hand of Divine Bounty? and is it not reaſonable that they which eat of the ſame Feaſt, ſhould joyn in the ſame Song of Praiſe to the Founder of it? When you awake in the Morning, and find none of your Families dead in their Beds, or Buried in the Ruines of their Habitation, but all of you preſerved from death and danger, and delivered from the power and malice of Evil Spirits, and out of the hands of unreaſonable and wicked Men, is not this a mercy that deſerves thy calling thy Family together jointly to offer up your thankful acknowledgements to the God of your Mercies?

3. Conſider, That the very Heathens at the great day will ariſe up in judgment, and condemn all ſuch perſons as live in the neglect of worſhipping God in their Families. For even they had their Θεοὶ Κατοικίδιοι, their *Dii Domeſtici*, their *Lares* and *Penates*, their Houſhould Gods as they called them, whom they ſacrificed Morning and Evening unto, that they might conciliate their Favour, and be ſucceſsful in their Enterpriſes. The Old Heathens were wont to ſay, *Now we have Sacrificed, let us go to bed.* How many that call themſelves Chriſtians ſay, *Now we have Supped let us go to bed!* Oh what ſhall we think of ſuch perſons? are they Men, or are they Swine? they are ſunk not only below Heathens, but even as low as Brutes, who never look up to the hand that feeds them.

Now that your Family-worſhip be performed in an Acceptable and Advantageous manner: Let the following advices be obſerved by you.

1. Take

1. Take care that Family-Worſhip be performed conſtantly, and ſeaſonably; by Family-Worſhip, I mean eſpecially Family-prayer, Reading the Holy Scriptures, *&c.* Catechizing and Inſtructing Children and Servants in the Fundamental Principles of Chriſtianity, and praiſing of God in Singing. All which duties the Family-Governour is to take care, not only that they be performed *conſtantly*, but *ſeaſonably*; at ſuch times as are freeſt in reguard of interruption; particularly, the Morning is the fitteſt ſeaſon, when our Spirits are freſh and lively, and before a Throng of Worldly buſineſs crowds in upon us: You will find it much better to go from Prayer to Buſineſs, than from buſineſs to prayer, in regard of the freedom of your Minds from diſtracting thoughts. So when the Evening comes on, delay not the performance of your duty to an unſeaſonable hour. Some Maſters call for the Cuſhion to go to Prayer, when they are more fit for the Plilow and to go to ſleep. But ſuppoſing that this ſhould not be thine own caſe, thou art wakeful thy ſelf, yet thou oughteſt to conſider the condition of thy poor Servants, who work hard in the day, and to take heed that thou doſt not expoſe them to the ſin and temptation of drouſie praying.

2. Look upon it as thy oblidged duty, to pray Morning and Evening in thy Family; many Maſters pray neither Morning nor Night with their Houſhold, ſome pray at Night only, and then ſo late that a Child is aſleep in one corner, and a Servant in another, and the Maſter himſelf between ſleeping and waking; can ſuch hanging down our heads, inſtead of lifting up our hands, be Accepted as an Evening Sacrifice? Surely we cannot expect it. To convince you how reaſonaby Almighty God may expect from you a Morning as well as an Evening Sacrifice of Prayer and praiſe: Conſider, (1.) That under the Law Almighty God required thus much, namely, both a Morning and Evening Sacrifice, which was called the continual Burnt-offering. (2.) That we have no reaſon to think or ſuppoſe that Almighty God expects leſs, but rather more homage and ſpiritual worſhip from us now, having freed us from the burthen of ſuch Ceremonial obſervances as they were oblidg'd to. (3.) That the often repeated commands of the Goſpel, which require us to *pray always*, and to *pray without ceaſing*, cannot reaſonably be thought to ſignifie leſs than praying as often as the *Jews* offered Sacrifice, which was Morning and Evening. And this may as properly be called a *praying continually*, as the Morning and Evening Sacrifices under the Law, were called a *continual Burnt-Offering*: So that if you do not pray Morning and Evening, you muſt ſuppoſe that Almighty God will accept of leſs ſer-

vice under the Goſpel, than he did under the Law.

3. Advice is this, Spend ſo much time in Family-worſhip, and particularly in Prayer, that thoſe that joyn with you may be affected, but not ſo much time as to be wearied with the Duty. My meaning plainly is, be neither too ſhort, nor yet too tedious: To ariſe up from our Kees, before our Hearts are affected either with our own Sin, or with Gods Mercies, is to come away from a duty no better than we went to it: And ſuch an over haſty Brevity argues very little delight that we take in the duty; but ſhews that we are very glad to get out of Gods preſence as ſoon as we can. And on the other hand, too much prolixity and length in duty has its inconveniencies, and makes the Duty burthenſom, and Perſons the more backward to the performance of it. Let thy prudence then ſo guide thee in the management of thy duty, that God may have the Glory, thy ſelf and others the Benefit of thy attendance on him in holy Duties.

4. Labour to preſerve Family-peace; if you would acceptably perform Family-Prayers, agree together in Love, that your Prayers be not hindred. This is certain, that Religion, and the power of Holineſs can never thrive or proſper in that Family, where diſcord and contention dwells; you may as well hope to Live together comfortably in an houſe on fire, as pray together acceptably when your Spirits are inflamed with paſſion, or imbitter'd with prejudice one againſt another; nay verily, the Body may as well thrive in a Feaver as ſuch a Family grow in Grace. As the fire in the Bones muſt be quenched, and the Body brought to its natural temper and diſpoſition before it can thrive and grow healthy, ſo theſe unkindly heats muſt be quencht in a Family, before Religion can thrive or proſper: That Family will be unſucceſsful in praying, that is much ſquabling and brawling, often contending with and claſhing againſt one another.

5. Take heed of ſetting up Family-Worſhip in oppoſition to Publick Worſhip, or to ſuffer the one to interfere with the other: We can ſay our Prayers (ſay ſome) in the Chimny corner, what need we go to Church to do it? But at this rate, all ſenſe of God and Religion will be utterly loſt in the World; and is not this the Communion of Saints and the Fellowſhip of Holy Chriſtians, a priviledge worth thy prizing? How does the preſence of Devout Souls ſometimes fire and inflame our cold Spirits, and cauſe them to grow into greater Ardours and Tranſports of Zeal! Thus the Divine *Herbert* ſweetly expreſſes it,

Though Private Prayer be a brave Deſign,
Yet Publick hath more Promiſes, more Love, &c.

Leave

Leave there thy Six and Seven
To pray with moſt, for where moſt pray is Heaven.

God allows you time both for Publick-Worſhip and Family-Duties, he expects the joint performance of both from you. Let Piety and Prudence ſo Guide and Direct you in the management of both, that God may be Glorified, and your Souls improved by both:

6. Let not the ſenſe of thine own weakneſs, or want of Gifts and Parts, *&c.* diſcourage thee from the daily performance of this Duty of Praying in and with thy Family; but in Obedience to God ſet about it in the beſt manner thou art able, and he will pardon thy weakneſs, and accept thy ſincerity. It is not enlarged Parts and Gifts, and Florid Expreſſions, that Almighty God looks at, but an Humble, Penitent, Broken and Believing Heart: In Prayer it is not the quaint Note of the Nightingal, but the Mournful Tone of the Dove, that finds the beſt acceptance. Study your Sins, your Wants and Mercies, and get a ſenſe of all theſe upon your Hearts, and you will be able in ſome meaſure to expreſs your deſires to Almighty God. But if after all, the want of ſuitable Expreſſions do diſcourage thee from Praying before others in thy Family, make uſe of ſome of thoſe many good Books of Devotion which are amongſt us: Or if you have none of them, and are ſo poor that you cannot purchaſe them, make uſe of the following Words to expreſs your Family-wants in to Almighty God, Morning and Evening.

A Family Prayer for the Moning.

OH Eternal, Ever-Glorious, Ever-Gracious and Merciful Lord our God! Thou filleſt the Heavens with thy Glory, the Earth with thy Goodneſs, and all places with the immenſity of thy Preſence. We pray Thee fill our Hearts with awful Apprehenſions of thy Great and Glorious Majeſty, that whenever we come before Thee, we may Sanctify thy Name in all our Religious Addreſſes to Thee.

We Holily Admire, and Humbly Adore thy Divine Goodneſs towards us, in this Invaluable Priveledge of our Admiſſion to the Throne of Grace, (which our dear Redeemer has purchaſed for us,) by Faith, in whoſe Mediation it is that we offer up our Prayers and Suplications now unto Thee, beſeeching thee for his ſatisfaction ſake to pardon our Iniquities, and for his Interceſſion ſake to hear our Prayers.

It is oh Lord! the ſincere deſire of our Souls this Morning, to give Glory to thy Name by a free Penitent Acknowledgment and Confeſſion of our Sin and Guilt, which has rendred us All juſtly lyable and Obnoxious to thy Wrath and Curſe.

Particularly,

Particularly, We lament before God, the want of the Original Purity and Perfection of our Natures, the loss of thy Divine Image which was Instampt upon our Souls in their first Creation: Oh how have we by our Apostacy from God, forfeited his favour, and lost his likeness, being by Nature Children of Wrath, because Children of Disobedience!

Help us also to lye low at thy foot in a Sorrowful sight and sense of the manifold Actual Transgressions and Provocations of our Lives.

Humble us greatly for all the Follies and Indecencies of our Childhood, for the Vanities of our Youth, and the sinfulness of our Riper Years; for our Sins of Ignorance and of Knowledge, of Weakness and of Wilfulness, of Omission and of Commission, against thy Law and against thy Gospel, against the motions of thy Holy Spirit, and the checks of our own Consciences. We lament and bewail them all in thy presence, they are our grief and our shame, and the burthen of our Souls: God Almighty pardon them unto us; blot them out of thy Book, bury them in our Saviours Grave, that they may never arise more either in this World to shame us, or in the World to come to condemn us.

And as we humbly implore thy Pardoning Mercy for the Errors of our Life past, so we do Importunately beg the Aids of thy Divine Grace to impower us against the Dominion of Sin for the time to come; let the Grace of God which has appeared to us in thy Gospel, Teach every one of us practically to deny all Ungodliness and Worldly Lusts and to Live Soberly, Righteously, and Godly in this present World. And God Almighty keep it in the purpose of our hearts for ever to continue faithful to him, that with full purpose of heart we may cleave unto the Lord, that continuing faithful to the Death, we may lay hold of the Crown of Life.

Prepare and fit us for thy whole providential Will and Pleasure. We pray thee Compose our Minds in all Conditions of Life, to a quiet and steady dependance on thy Good Providence, that we may be Solicitously carefull for nothing, but in every condition by Prayer and Supplication let us make our Requests known to God: Mind us of our Mortality, and let us never be forgetful of our latter end; help us practically to understand how frail we are, and let us wisely prepare for that great change of ours which will Translate every Soul of us into an Unchangeable and Everlasting State.

Extend thy Goodness and Compassions to the whole World: Pity the deplorable Ruines of Mankind; think upon the dark Corners of the Earth, that perish for want of Vision; and where ever thou hast a Church planted, perpetually watch over it, and be a protection to it: Continue thy Loving kindness to this Church and Nation to which we belong, pardon our sins, avert our Judgments, heal our Breaches, compose our Unreasonable Divisions: Bless our Governours, especially, thy Servants on the Throne, let their Reign over us be long and prosperous.

Bless

Bleſs all the Governours and Teachers of thy Church, particularly him and his Labours who Adminiſters to Thee and us in holy things in this Congregation. Let all in an afflicted condition be had in Remembrance of God: Give them patience under their ſufferings, advantage by them, and in thy good time a happy Iſſue and Deliverance out of them. Bleſs all our Relations, Friends and Acquaintance, Pardon and Forgive our Enemies, and enable us to forgive them alſo.

And now oh Father! Accept we pray thee our thankful Returns for all the inſtances of thy Goodneſs towards us, particularly for our Creation, Preſervation and all the Bleſſings of this Life: But eſpecially and above all for thy wonderful Love in the Redemption of Mankind by the Son of thy Love, the Holy Jeſus: We bleſs thee for the means of Grace and for the hope of Glory. We thank thee for all the Comforts and Conveniencies of Life afforded to us, for thy Good Hand of Providence over us this laſt Night, and for raiſing us up this Morning to ſee the light of another day. Stand charged with the particular care of every one of us, proſper the labour of our hands, and bleſs us in all our lawful Undertakings, preſerve us from the Evil of Sin, and keep us in perpetual peace and ſafety, through Jeſus Chriſt our Lord! In whoſe Name and Words we call on thee:

Our Father, *&c.*

A Family-Prayer for the Evening.

ETernally Glorious, and Incomprehenſibly great and Gracious Lord God! who art infinitely exalted above all the Prayers and Praiſe of Glorious Angels and Glorified Saints, yet ſuch is the condeſcenſion of thy Grace and Goodneſs, as not only to invite us into thy preſence, but alſo to Account thy ſelf honoured by us when we come before Thee, and renew our Acquaintance and Communion with thee in the Duties and Exerciſes of thy Worſhip and Service.

We humbly pray, that none of our iniquities may divide or ſeparate betwixt God and us, but whereinſoever we have offended, be Gracious to us in the pardon and forgiveneſs of it.

Pardon, Oh Lord, unto us, Original Guilt, the Hereditary Pollution, and Univerſal depravation of our Natures. Remember not againſt us the Follies of our Childhood, the Sins of our Youth, or the provocations of our Riper years, but according to the multitude of thy tender Mercies in Chriſt Jeſus, blot our Tranſgreſſions. Waſh us throughly from our Wickedneſs, and cleanſe us from all our Sins; Create in us a clean heart, oh God! and renew a Right Spirit within us; purge us with Hyſſop and ſo ſhall we be clean, oh waſh us in the Blood of the

Immaculate

Immaculate Lamb, the Crucified Jesus, and so shall we be whiter than the Snow.

And God Almighty grant that we may never more return to the Love and Practice of our former Sins, but proclaim and prosecute an open and Irreconcilable War against them, yea enable us by thy Grace to dye daily to them, and to live unto Righteousness and True Holiness, continually mortifying all our Evil and Corrupt Affections, and daily proceeding in all Vertues and Godliness of Living.

Guide us we pray thee, through all the difficult passages of our Lives by the Conduct of thine Unerring Providence, and in all conditions of Life, let thy Grace be abundantly sufficient for us: Leave us not one Moment to our selves, least we become a prey to every Temptation: But carry us joyfully through all the Difficulties of Life, and Support us powerfully in and under the Agonies of Death.

Keep us ever mindful of our latter End, and from flattering our selves with the hope and expectation of a long continuance of time here in the World: But let it be our great Ambition and desire not so much to live long, as to live well, to be useful and serviceable to Almighty God in our place and generation, knowing 'tis nothing but a useful and well spent life, that can render our Death happy and our Resurrection Glorious: And let Almighty God Mercifully Assist and succour us in our last moments; in the hour of Death, and in the day of Judgment, good Lord, deliver us: Remember all thine all the World over, do good in thy Good pleasure unto Sion, build thou the Walls of Jerusalem, ruin the Kingdom of Sin, Satan, and Antichrist, enlarge the borders of thy Sons Kingdom, and give him the Heathen for his Inheritance, the utmost parts of the Earth for his Possession. Be favourable and Gracious to these Nations of England, Scotland *and* Ireland: *Humble us for all our provoking sins, avert our impending Judgments, prevent what we fear, remove what we feel, and in thy own time establish us upon such foundations of Righteousness and Peace, that it may never more be in the power of our restless Adversaries to disturb us.*

Bless our Governours and all that are in Authority over us, both in Church and State, Especially thine Anointed Servants on the Throne, K. William *and* Q. Mary, *and grant that under the shaddow of their Government we may lead quiet and peaceable Lives in all Godliness and honesty; remember all the Sons and Daughters of Sorrow and Affliction, especially any that are near unto us, lying under thy hand in bodily Sickness; Sanctifie, we pray thee, all thy Fatherly Corections to them, and grant that the Sense of their weakness may add Strength to their Faith, and Seriousness to their Repentance; raise them up if it be thy Will, and give them Wisdom and Grace to lead the Residue of their lives in thy fear, and to thy Glory; and prepare us for the like adversities.*

Finally

Finally we bleſs and praiſe thy Holy Name, for all thy Mercies vouchſafed to us, for the ſource and fountain of them all, the Holy Jeſus: For all the invaluable Fruits and Benefits of his Incarnation, Death, Reſurrection and Aſcenſion; for the preſent means of Grace, and the hopes of future Glory. We Praiſe Thee alſo for all Temporal Bleſſings, for the uſe of our Reaſon, for the preſervation of our Health and Strength, for thy Watchful Care and Good Providence over us this day.

Pardon to us the Sins of this day, whether in thought, word, or deed, comitted againſt thy Divine Majeſty: And take us this Night into thy Care and Protection, give us Comfortable Reſt and Repoſe, defend this Habitation and all about it, from Fire, from Storm and Tempeſt, and every ſad Accident: Deliver us from the Power and Malice of Evil Spirits, and keep us out of the Hands of Evil Men. And when we awake in the Morning, let us be ſtill with Thee, and let every one of us in our ſeveral vocations ſerve Thee Faithfully and Painfully to our dying hour. All which we humbly Begg in the Name and Mediation of the Infinitely Worthy Jeſus, *who in Compaſſion to our Infirmities has commanded us to ſay,*

Our Father *&c.*

An HYMN, *Or Song of Praiſe for the Morning.*

LORD, for the Mercies of this Night,
My humble Thanks I Pay:
And unto Thee, I Dedicate
The Firſt-Fruits of the Day.
My God was with me all this Night,
And gave me ſweet Repoſe;
My God did Watch, even, whilſt I Slept,
Or I had never Roſe.
How many groan'd and wiſht for Sleep,
Untill they wiſht for Day:
Weary both of their Bed and Life,
whilſt I ſecurly lay.
Whilſt I did Sleep, all Dangers Slept,
No Thieves did Me affright,
Thoſe Evening Wolves, thoſe Beaſts of Prey,
Diſturbers of the Night.
No Raging Flames, Nor Storms did Rend
The houſe that I was in:
I heard no Dreadful Cries without,
Nor Doleful Groans within.

What

What Terrors have I 'ſcap'd this Night,
Which have on others fell,
My Body might have Slept its laſt,
My Soul have wak'd in Hell!
Let this Day Praiſe Thee, oh my God,
And ſo let all my Days,
And oh let my Eternal Day
Be thy Eternal Praiſe.

An HYMN *or Song of Praiſe for the Evening.*

MY God, my only Help and Hope,
My ſtrong and ſure Defence,
For all the Mercies of this Day
I Bleſs thy Providence.
Lord in the day thou wert about
The Paths wherein I tread,
Now in the Night when I lye down,
Be thou about my Bed!
This Day God was my Son and ſheild,
My keeper and my Guide,
His Care was on my Frailty ſhewn,
His Mercies multiplied.
Minutes and Mercies multiplied
Have made up all this Day,
Minutes came quick, but Mercies were
More ſwift and free than they.
New Time, new Favours, and new Joyes,
Do a New Song require,
'Till I ſhall Praiſe the as I would,
Accept my Hearts Deſire.

Now for a Cloſe of this Advice to Family-Governours, concerning their Performance of Family Worſhip, I ſhall only ſubjoin this one Cautionary Direction: Take heed of reſting in thy Family-Duties, and by no means think it ſufficient to prove thee a Saint, and evidence thee a ſincere Chriſtian, becauſe thou art frequent in Family-Duties. Alas! a Man may ſet up the Worſhip of God in his Houſe, and yet not Enthrone God in his Heart. The Duty it ſelf is good, but the bare Performance of it will not demonſtrate thee to be ſo; look therefore how thou daily Walkeſt as well as how thou Prayeſt. If thou meaneſt to foul thy Hands with Sins black work in the Day, it is groſs

groſs Hypocriſie to pretend to waſh them by Prayer in the Morning: 'Tis ſad to pretend to Religion in the Houſe, and to practiſe Deceit and Fraud in the Shop. Oh how many begin with God by Prayer in the Morning, and keep the Devil Compain Sin all the Day after.

The Neglect of Family Duties will certainly beſpeak thee a Bad Man: But the moſt conſtant performance of them without a Life ſuitable to them, will never prove thee a good Man.

CHAP. X. *Of Glorifying God in Secret Duties.*

GReat is the Condeſcention of Almighty God in holding Communion with his Church in their Publick Aſſemblies, when with United Prayers and Supplications they make their Solemneſt Adreſſes to him: But Oh, how Adorable is his Condeſcending Love, in ſtooping ſo low as to maintain a holy Fellowſhip and ſweet Communion with a ſingle Chriſtian in his Cloſet-Devotions. It is not enough that in Heaven when we ſhall put on our Robes of Glory, that he will take us into his Royal Preſence, and Admit us there to the ſight and enjoyment of his Face and Favour, but will he now whileſt we are clad with Raggs of Mortality, and before our Grave Cloaths are thrown off, entertain us alſo as his Friends, and indulge us the liberty of giving him a Viſit in the remoteſt Corner of our Houſe? Verily ſuch aſtoniſhing Love and ſtupendious Condeſcention, is rather to be admired than expreſſed by us. Now there are ſeveral Secret Duties incumbent upon Chriſtians, which Almighty God upon our humble Application to him, will afford us the ſweet Influences, the ſecret Aids and Aſſiſtances of his Holy Spirit in the performance of: As namely,

1. Holy and Devout Meditation, when the Soul retires from the World, and in a ſerious and ſolemn Manner ſets it ſelf to think upon God, to contemplate his glorious Attributes, to ruminate upon his gracious Promiſes, to admire his wonderful Word and Works.

2. Serious Self-examination, by which we make a daily enquiry into the State of our Souls, and thereby arrive at a well-grounded Kowledge of the ſafety of our State and Condition, by comparing the Frame of our Hearts and the Courſe of our Lives with the Holy Rule of God's Commandements, and obſerving their ſincere Conformity thereunto.

3. Secret Prayer and Supplication, which ought to be performed

formed constantly and seasonably twice a Day. As soon as thou ariseſt out of thy Bed in the Morning, begin the Day with God, and make a moſt hearty tender of your ſelf to his Service and Glory, before you ſet about any Worldly-Buſineſs, and never think of putting off your Cloaths to lye down at Night, before you have commended your ſelves and all yours unto his merciful Protection. For your Encouragment hereunto, you have the Practiſe and Example of our Bleſſed Saviour, whom you find early in the Morning Praying alone, St. *Mark* 1. 35. and late in the Evening, St. *Matth.* 14. 23. and that this was our Saviour's uſual Practice, may be gathered from St. *Luke* 22. 39. compared with St. *Luke* 21. 27. Thus Chriſt Sanctified this Duty by his own Example, and has by his Promiſe annexed a Gracious Reward to the faithful doing of it, St. *Matth.* 6. 6.

All this our Bleſſed Saviour did when he was here on Earth, and now that he is Aſcended up into Heaven, to what Purpoſe is he appointed our Interceſſor there if we ſend up no Prayers to him to be preſented by him to the Father.

Beſides this, the Senſe of our daily wants, one would think ſhould ſufficiently excite us to this Duty, we ſtanding in continual need of God; or if we could be ſuppoſed to want nothing, yet the Senſe we have, that we hold All we call Ours by the meer Mercy of God, ſhould move us to acknowledge him, and to pay our Homage and Adorations to him. Add to this, that there is no ſuch way to make Almighty God intirely our Friend, as by commending our ſelves in the Duty of Prayer to him, with a Pious Truſt in his Mercy, and an intire Devoting of our ſelves to his Service and Glory. But oh how inexpreſſible will be the Comfort of going to God as an Acquaintance, when we are going out of this World, if we can truly ſay, as that Devout Man, Dr. *Preſton* did, a little before his Death, I ſhall change my Place, but not my Company; how joyfully may we hope and comfortably expect, to go to God when we dye, with whom we held a conſtant good correſpondence, and maintained a ſweet familiarity whileſt we lived.

Let theſe Conſiderations briefly hinted to thy Thoughts, work in thee a Pious Reſolution to begin and end the day with God, this will Antidote and fortifie thy Soul againſt the Contagion of Sin, and the Temptations of Sinners. Eccleſiaſtical Hiſtory tells us, that when St. *Origen* fell into that great Sin of Offering Incenſe to an Idol-god, that Morning he went forth before he had performed his Private Devotions. We are never ſafe either

either from Sin or Danger, but when under the over-ſhadowing Care and Providential Wing of God, and Prayer is the way and means to engage God Almighty's care over us and concern for us; by Prayer we fix our Minds upon him, we lay open our Souls before him, we recomend our ſelves unto him, which gives our Minds the ſweeteſt and moſt ſolid ſatisfaction, that whatever Providences befall us, are certainly intended by an unerring Wiſdom for our good, and in Order to our Happineſs.

Now in Order to your Glorifying Almighty God in Secret Duties, let the following Directions be obſerved.

1. Be ſure that thou art Private in thy Private Duties, let it be true Secret Prayer, and not have its Name for nought: Remember our Saviour's Advice, St. *Matth. 6. 6. Enter into thy Cloſet when thou prayeſt, and ſhut thy door*; and be ſure to ſhut it ſo cloſe, that no Wind of Vain Glory may either get out or come in. Some Hypocrites pray in Secret, but as they handle the matter they are not Secret in their Cloſets, like the Hen that goes into a Private place to lay her Egg, but by her Cackling tells all the Houſe both where ſhe is, and what ſhe is about; rather than be guilty of this Vanity, ſhut the door of thy Lips, as well as of thy Cloſet; not but that it is lawful to uſe the Voice in Private Prayer, provided it be not for Oſtentation, to be over-heard by others: Yea, and uſeful alſo, as it helps the Attention of the Mind, and prevents wandring thoughts; and likewiſe quickens the Affections, by raiſing them up to an higher degree and pitch of Fervency. Chriſtian Prudence therefore muſt direct Thee, what is beſt in this Caſe.

2. Look that thou art free and open with Almighty God in Private Duties, come not to God in Secret, and then conceal thy Secret from him, lay open thy very Heart, and ſpread all thy Secret Sins before him, and be ſure to hide nothing from him; if thou art not free to Confeſs, never expect that God will be faithful to forgive. Prayer is called in Scripture a pouring forth of the Soul to God, becauſe a Gracious Perſon makes known all its wants and griefs to God, and does this with much Freedom of Spirit: Verily there is nothing that Almighty God reſents more unkindly at his Peoples hands, than their Attempts to conceal either their their Secrets Sins, or their Secret wants from him; when he ſtands ready ſo graciouſly to pardon the one, and ſo mercifully to ſupply the other.

3. Make uſe of the moſt proper and fitting Seaſon for Secret-prayer, and take heed that one Duty doth not interfere with another, either with Family-Prayer or with Publick worſhip; the Beauty of Chriſtianity conſiſts in the Harmony of a

Chriſtian Obedience, but the Devil takes a mighty pleaſure in putting Perſons upon ſetting the Ordinances of God at variance one againſt another; look alſo that thy Cloſet-Devotions do not interfere with the Duties of thy particular Calling. God allows time for the Shop, as well as for the Cloſet, as thou art to ſhut thy Cloſet-doors to pray, ſo to open thy Shop Windows for work; and if we be not faithful in the one, we cannot expect his Preſence in the other: Go then, Oh Chriſtian, into thy Cloſet before thou goeſt into thy Shop, or elſe thou art an Atheiſt, but when thou haſt been with God there, attend with faithfulneſs the Buſineſs of thy Calling, or elſe thou art an Hyyocrite; he that ſays Be fervent in Prayer, alſo ſays, Be not ſloathful in Buſineſs.

4. Take heed that your frequent performance of Secret Duties do not degenerate into a lifeleſs formality; what we do very frequently, we are prone to do very careleſly; it is exceeding hard not to grow formal in thoſe Duties which we are daily Converſant in. Endeavour therefore with your utmoſt Care and Diligence to keep up the fervour of your Affections in your daily approaches to God; and in order thereunto, I would adviſe you to pray often, rather than very long; for it is difficult to be long in our Prayers, and not to ſlacken our Affections. Our Bleſſed Saviour himſelf we find praying often, yea and uſing the ſame Words in Prayer, St. *Matth.* 26. 44.

5. Reſt not upon it, as an Infallible Evidence of thy Sincerity, thou art found in the practice of Secret Duties. 'Tis as poſſible for Hipocriſie to creep into the Cloſet, as for the Frogs to get into *Pharaohs* Bed-chamber; a man may perform Secret-Duties, and yet indulge himſelf in many Secret Sins: But if thou delighteſt in ſearching Duties as well as Secret, in the cloſe Examination of thy Heart, in the impartial Trying of thy Ways, in ſerious Meditation of the Threatnings of the Word, ſo as to deterr thee from the Practice of all known Sin; this will afford thee a good ground of Hope, that thy Heart is upright in Gods ſight.

6. Let not Buſineſs divert thee, let not the ſenſe of thy own weakneſs and want of Abilities diſcourage thee from the practice of Secret Duties, eſpecially from praying daily by thy ſelf alone; confeſs all thy Sins, and lay open all thy wants before Almighty God in the beſt manner thou art able, and queſtion not the acceptance of thy worthleſs Services for the ſake of a worthy Mediator; and rather than the ſenſe of thine own weakneſs and want of Expreſſion ſhould tempt thee to neglect this Duty, make uſe of the following Words.

A Morning Prayer for a Private Person.

O H Eternal and ever Blessed God! Thou art in thy self Infinitely Glorious, in the Son of thy Love transcendently Gracious: In all Humility I bow at thy Foot, adoring thy Divine Majesty, by whose Power I was brought into the World, and by whose Providence I have been preserved to this Moment. I acknowledge my self to have been estranged from Thee, even from the Womb; for I brought a sinful Nature into the World with me, from whence all actual Transgressions have flown and proceeded, as impure Streams from a polluted Fountain. Oh Lord! humble me, and that greatly, for my Original Guilt, for the Follies of my Childhood, for the vanities and impieties of my Youth, for the Transgressions and Provocations of my Riper Years, give me a particular sight of them; work in my Soul an Ingenious and Godly Sorrow for them; an impartial hatred and enmity against them: Accept of the Death and Sufferings of thy Son, as a full satisfaction to thy Justice, for all that wrong I have done to the Holiness of thy Law, and enable me by Faith to repose the intire Trust and Confidence of my Soul on the sufficiency of his Merits; and Oh let thy Holy Spirit for the time to come, so direct, sanctifie and govern both my Heart and Life in the Ways of thy Laws, and in the Works of thy Commandments, that in all my Thoughts, Words and Works, I may ever seek thy Honour and Glory; and may so Order my Conversation aright, that at Death I may see the Salvation of God. Prepare me for a sick-bed, and fit me for a dying hour, let not God be a Stranger, nor my Conscience a Terrour to me when I come to die, but do thou mercifully assist and succour me in my last Moments: In the hour of Death, and in the Day of Judement, Good Lord deliver me, and conduct me safely to thine Everlasting Kingdom. I Bless thy Name, Oh Lord, for that good Providence of thine, which has brought me to the Light of another day, do thou so prevent me with thy Grace, so direct and assist me by thy Holy and Good Spirit, that I may not run this day into any Sin or Temptation; that I may not follow nor be led by any Worldly and Carnal Lusts, but be enabled in my place and station to perform my Duty to thy Self and my Neibour with such Care, Fidelity and Chearfulness, as may be acceptable both to God and Man. I humbly commend this Church and Nation to thy merciful Care and Protection. Let our Gracious King and Queen live in thy sight, and rule in thy fear, and let all their Subjects fear God Honour their Majesties, and Love one another. Assist all thy Ministers in their hard and difficult work, and follow their endeavours with thy Blessing, particularly his who labours amongst us in the Word and Doctrine. Pity all in an afflicted Condition, Pardon their Sins, and supply their wants. Remember all my Relations for good, requite the kindness of my Friends, pardon and forgive my Enemies, and Enable me to forgive them al-

so. These Mercies with whatever else thou knowest to be needful for me and all Mankind, I humbly beg in the Name and Words of my Blessed Redeemer, saying as he has Taught me. Our Father, *&c.*

An Evening Prayer for a Private Person.

MOst Holy and ever Blessed Lord God! the Father of Mercies, the Fountain of Goodness, and the Author of all Grace. I desire again this Evening to bow before thy Mercy-Seat, to adore and praise thy Glorious Majesty, for thy Gracious Care and Providence over me the day past. Pardon unto me (most Merciful Father) I most humby Beseech, whatever I have committed or omitted this day contrary to my Resolutions and Obligations. Pity my weaknesses, and accept my sincere endeavours to serve and glorifie Thee. Wherein I have been wont to slip, Lord help me to be more Watchful, where I have been careless and negligent, let me use greater Diligence and Circumspection; help me more sensibly to groan under this Body of Sin which I carry about with me, and which so interrupts me in thy Service, that when I would do Good, evil is present with me. And oh that the Sense of that Corruption which I find stirring in my Soul, may cause me more earnestly to implore the help of thy Blessed Spirit, which alone can enable me to Mortifie all Evil and Corrupt Affections, to deny all Ungodliness and Worldly Lusts, and to live Soberly, Righteously, and Godly in this present World. Raise up my Heart and my Affections above this World and the things below, and place them upon thy Self and the things that are above; oh help me to Realize the Things of Eternity and another World to my Mind, and to believe them as certainly as if I saw them with my Bodily Eyes. Hear, Oh Lord, and Answer the Supplications and Prayers which I have been put up unto Thee by any of thine this day, on the behalf of this Church and Nation. Oh that Peace and Happiness, Truth and Justice, Religion and Piety, may be established amongst us, for all Generations: Secure the Persons of thy Servants, King William *and Queen* Mary, *from all attempts of Violence, and let that hand be for ever withered which shall be once stretched forth to hurt the Lords anointed; and let all that are in Authority under them execute Judgment and Justice impartially to the Punishment of Wickedness and Vice, and to the maintainance of thy True Religion and Godliness. Let all that Minister unto Thee in Holy things, endeavour both by the Purity of their Doctrine and the Piety of their Lives, to win many to a Love of Holiness and Religion, that they may shine as Stars for ever and ever. Pity all those that are in a worse Condition than my self, supply their wants out of thy abundance, and work in me a readiness of Disposition to administer to their necessities according to my Ability. Accept my Thankful returns to thy Majesty for all thy Mercies, for the Fountain of them all, the Holy Jesus, for all the invaluable Benefits*

of

of his Incarnation, Death and Paſſion, Reſurrection, Aſcenſion, and Interceſſion; for the Gift of thy Holy Spirit, for the Light of thy Glorious Goſpel, for all the Comforts and Conveniences of Life afforded to me, which many Better than my ſelf are deprived of, for thy watchful care and good Hand of Providence over me this day. Receive me into thy Protection this Night, ſanctifie my Reſt, and keep me from ſinning againſt Thee upon my Bed; and let the natural repoſe of my Body put me in Mind, that e're long I muſt ſleep in the Boſom of the Grave, and awake no more 'till the Morning of the Reſurrection, for which ſolemn hour good Lord prepare and fit me and all Mankind, by a renewed frame of Heart, and a Religious courſe of Life, for thy Mercies ſake in Chriſt Jeſus, who has both directed and commanded me when I pray to ſay, Our Father, *&c.*

A ſhort Hymn for the Evening.

NOw from the Altar of my Heart,
Let Incenſe Flames ariſe;
Aſſiſt me Lord, to offer up
My Evening Sacrifice.
Lord Watch and Ward, when I ſhall ſleep,
I humbly Thee implore;
Thine Angels let my Guardians be,
Both now and evermore.
Into thy hands do I commit
My Spirit, which is thy due;
For why Thou haſt created it,
Yea didſt Redeem it too.
Lord, if I live, let me be thine,
Thine alſo if I die;
Come Life, come Death, let Heaven be mine,
Amen, Amen, ſay I.

CHAP. XI. *Of Reading the Holy Scriptures.*

THE Holy Bible being a Letter wrote unto us by the Finger of God himſelf, what is our Reading of it, and daily Converſing with it, but a Communing with the Almighty, and making an inquiry after that Revelation of his Will, which his Wiſdom has been pleaſed to make unto us? How ſtupendious then is the Folly and Impiety of thoſe, who either lay the Bible aſide as a neglected Book, or elſe read it careleſly, irreverently, unattentively, without an honeſt ſimplicity of Mind, to be guided, inſtructed, and directed by it! To prevent the Sin and danger

of both which neglects, it will be our Wisdom to resolve with our selves, to redeem some time every day, either Morning or Evening, or both, to read in our Closets, as well as in our Families, some part of Gods Holy World. And that we may read it with the greater Profit, resolve we to read the Bible through and in Order; which may be done once a year by reading about three Chapters every day, two out of the Old Testament, and one out of the New. In the Discharge of which Duty the following Directions may be of Use and Advantage to us.

1. The first Preparative to our reading the Holy Scripture should be Prayer; as the Scriptures were dictated at first by the Holy Spirit, so do they still owe their Effects and Influences to the Spirits Co-operation, he teacheth his People to profit; the Things of the Spirit, the Apostle tells us, are Spiritually discerned, 1 *Cor.* 2. 14. And altho' the natural Man may well enough apprehend the Letter and Grammatical Sense of the Scriptures, yet its Power and Energy, that perswasive force whereby it works upon mens Hearts, this is peculiar to the Spirit, and therefore without his Aids, the Bible whilest it lies open before us, may be as a Book that is Sealed to us. Whenever therefore thou takest the Bible into thy Hands, dart up such Ejaculations as these towards Heaven, and say: *Lord open thou mine Eyes, that I may see the wondrous things of thy Law. Blessed art thou, oh Lord, Teach me thy Statutes. Let thy good Word be a Light unto my Feet, and a Lamp unto my Paths. Order my Steps in thy Word, and let no Iniquity have Dominion over me. Give me understanding that I may walk all my days by the Council of thy Word, and in the end of my dayes die in the Comfort of it.* If you read the Word of God without Prayer, you must expect to read it without Profit.

2. A second Qualification preparatory to the reading of the Holy Scriptures, is Reverence. When we take the Bible into our Hands, we should do it with other Sentiments and Apprehensions than when we take a common Book, considering that to all that converse with it, 'tis either the Savour of Life unto Life, or of Death unto Death, that is, in the regular and right use of it. 'Tis the Instrument of our Salvation, but upon our abuse of it, 'tis the Promoter of our Destruction. And accordingly we find good men in all Ages have been wonderfully affected with the Holy Scriptures, and to the inward Reverence of their Minds have joined the outward Prostration of their Bodies; never reading the Bible but upon their Knees, to the great reproach and shame of our Prophaness, who snatch up the Bible as we do a Play-Book, and read it with as little Reverence and Regard: Yet with this difference, that we dismiss the one much

soon

ſooner, and retain the Impreſſions of the other much longer. Now this proceeds in ſome from the want of that habitual Reverence which we ſhould always have to the Word of God; and in others, from the want of Actual exciting of that inward Reverence when they go to read: This is certain, that where there is no Reverence, there can be no Proſpect of any genuine and laſting Obedience.

3. A third Requiſite to the reading of the Holy Scriptures with Profit, is Sincerity; this is twofold, Namely, a Sincerity of the Underſtanding in order to Belief, and a Sincerity of the Will in order unto Practice. We muſt come to the Word of God with a Preparation of Mind, to embrace indifferently whatever God reveals as an Object of our Faith, and we muſt alſo direct our Reading to the proper end for which the Holy Scriptures were deſigned, namely, the knowing Gods Will in Order to the doing of it, *Pſal.* 111. 10. *A good Underſtanding have all they that do his Commandments.*

4. Read the Scriptues with ſpecial Attention. 'Tis Folly and Lightneſs not to do ſo in the reading of humane Authors, but 'tis ſinful and dangerous not to do ſo in peruſing of this Divine Book: What greater contempt can be ſhewn of a Man whom we hear ſpeak, if we mind not at all what is ſpoken by him? This vile affront do all thoſe put upon Almighty God, who hear or read his Word, but give it no Attention; the Vertue which God has put into his Word conſiſts not in the Letters and Syllables of it, which are no more Sacred than thoſe of another Book, but 'tis the ſenſe and meaning which is divinely inſpired, and which can never be underſtood by Drowſie and Unattentive Readers.

5. Read the Word of God with particular Application; this is the proper end of our Attention, let us therefore when we Read look upon our ſelves as ſpoken to in what we Read; when we read our Saviours Denunciation to the *Jews*, *Except ye repent, ye ſhall all periſh*, *Luke* 13. 5. We are to look upon it as ſpoken to our ſelves, and to conclude the indiſpenſable Neceſſity of our own Repentance. When we Read that Black Catalogue of Crimes in 1 *Cor.* 6. 10. which exclude Perſons from the Kingdom of Heaven, we are to Believe that the ſame Crimes will as certainly ſhut Heaven Gates againſt us, as againſt thoſe to whom that Epiſtle was immediately directed. So in all the Precepts of Good Life, we are to think our ſelves as nearly and particularly concern'd as if we had been Chriſts Auditors on the Mount. In like manner when we Read the Threatnings and Promiſes, we are either to Tremble, or Hope, according as we adhere to thoſe ſins againſt which the Tereatnings are Denoun-

ced, or practice those Duties to which the Promises are annexed.

6. Read the Word of God with a Resolution to practise what thou Readest, otherwise all your Reading serves but to encrease your Guilt, and will Aggravate your Condemnation. As Christianity is not a Speculative Science, but a practical Art of Holy Living, so the Bible was not given us meerly for a Theeme of Speculation, but for a Rule of Life. Alas! what will it avail us that our Knowledge is right, if our Manners be crooked, and our Practise be bad? We shall wish another day we had studied the *Alcoran*, rather than the *Book of Life*. Read then the Holy Lives and Actions of Gods Children, not as matters of History only, but as Patterns of Imitation. When thou readest of *Noahs uprightness*, of *Abrahams faithfulness*, of *Moses meekness*, of *Davids devotion*, of *Jobs patience*, of *Josiahs zeal*; labour to be inwardly indued with the like Vertues, and to be outwardly Adorned with the same Graces. Wo unto us if we read the Bible as Historians only, to furnish our selves with matter of Discourse, and not as Christians, to Regulate our Lives according to the Precepts and Examples contained in it; it will undoubtedly prove the saddest History that ever we read in all our Lives.

7. Let the Word thou Readest in the Morning be much upon thy Thoughts all the Day after; as thou hast opportunity, if alone, either walking or working, meditate upon what thou hast read; thy Thoughts may be busie, and yet thy Hands not be idle, thy Heart may be in Heaven, whilest thy Hand is at the Plough; how is it possible to profit by the Word we read, if we never think of it after we have read it? *David* tells us that he had *more understanding than his Teachers*, because the Law of God was his Study and Meditation *all the day long*, *Psal.* 119. 99. If thou art in Company either with thy Children or Servants, Almighty God both directs thee and commands thee also to make his Word the Subject matter of thy Discourse unto them: *Deut. 6. 6. These Words which I command thee this day shall be in thy Heart, and thou shalt Teach them diligently unto thy Children; and shalt talk of them, when thou sittest in thy house, and when thou walkest by the way, and when thou lyest down, and when thou risest up.*

8. In Reading Gods Word compare Scripture with Scripture: And use plain Scriptures as a Key to unlock obscure ones, for the Bible sweetly Harmonizeth and agreeth with it self; there are indeed some things hard to be understood, some knotty Passages in Scripture, to tame our pride, and to preserve the Sacred Writings from Contempt; but the Truths necessary to Salvation are plain, and of easy Access to the weakest understanding. In the Scriptures, those Waters of Life, (says pious Bishop *Hall*)

Hall) there are Shallows, and there are Depths: Shallows where the Lambs may wade, and Depths where the Elephants may ſwim: Let not the plainneſs of the Scriptures offend ſome, nor the obſcurity of the Scriptures diſcourage others. But,

9. If you meet with any difficulties in Scripture which overmatch you, note them down, Propound them to your Miniſters, and crave their help, in order to the right Underſtanding of them; you need not doubt of an eaſy Acceſs, and an hearty Welcome upon this Errand to your ſpiritual Guides; only be ſure that you come to Learn, and not to Cavil; to have your Judgments informed, and your Conſciences ſatisfied; not to have any itch of Vain Curioſity gratified. Our Bleſſed Saviour tho' willing to ſatisfy his Diſciples concerning his Doctrine, yet when they came to him with Nice and Curious Queſtions, he choſe rather to chaſtiſe that Humour by a Reproof, than to Cheriſh it by a ſatisfying Anſwer: See *Acts* 1. 6. *Lord wilt thou at this time reſtore the Kingdom to* Iſrael? *he ſaid, It is not for you to know the Times and the Seaſons*, &c.

10. If by frequent converſe with the Bleſſed Bible you have got the Scriptures at your Tongues-end, take heed that you never furniſh out a Jeſt in Scripture Attire, nor in a jocular humour make any light and irreverent Applications of Scripture Phraſes and Sentences. Oh what an impious Liberty have ſome men in this Age taken, to lay their Scenes of Ridiculous Mirth in the Bible, to Rally in the Sacred Dialect, and to play the Buffoons with the moſt Serious Thing in the World! they bring forth Scripture indeed in Diſcourſe, but it is as the *Philiſtines* brought forth *Samſon, only to make them ſport*. Theſe Men e're long will find Almighty God in Earneſt, tho' they be in Jeſt, and that he that he that has Magnified his WORD above all things, will not brook it, that any man ſhould make it Vile and Contemptible, by rendring it the Theme of his giddy Mirth and Prophane Drollery. It is Reported of our *Joſiah*, K. *Edward* 6th. That when in his Council-Chamber, a Paper that was called for happened to lye out of reach, the Perſon concerned to produce it, took a Bible that lay by, and ſtanding upon it, he reacht down the Paper; the King obſerving what was done, frowned upon him, took the Bible into his hands and Kiſt it, laying it up again: Of this Action of the Kings let me make this Application, how much it concerns all Men not only to abſtain themſelves from every Action that looks like a contempt of the Holy Scriptures, but alſo when they obſerve it in others, to diſcountenance the inſolence, and both by Word and Action give Teſtimony of the Veneration they have for that holy Book which they ſee others deſpiſe.

CHAP.

CHAP. XII. *Of Hearing the Word Preached.*

OUR Bleſſed Saviour being Conſtituted and Appointed by his Father to be the Supream Prophet and Teacher of his Church, when here on Earth, he diſcharged this Office Perſonally, going himſelf into all the *Cities and Villages, Teaching and Preaching the Kingdom of God*, St. *Mark* 6. Now he is Aſcended into Heaven, he Teaches his Church Miniſterially, by his Miniſters and Ambaſſadours, whom he has enjoyned in his Name, and by Authority derived from him, to Teach his People to *obſerve all things whatſoever he has commanded them*, St. *Math.* 28. *v.* 20. At the ſame time laying his People under a ſtrict Injunction and Obligation alſo, *to take heed* that *they hear*, *Math.* 11. 15. *To take heed* (Mark 4. 24.) what *they hear*, *and to take heed* how *they hear*, Luke 8. 18. Where obſerve, that as there is a Law injoyning Hearing, ſo there is alſo a Rule to Modify the Act of hearing. And indeed if we conſider the Majeſty and Authority of the Perſon ſpeaking to us in the Word, how deeply we are concerned in what we hear, the contrary Effects that the Word has upon its hearers, the Paucity and fewneſs of thoſe whom the Word works Savingly upon, and the Shortneſs and uncertainty of the time which we have to hear the Word in, ſuch Conſiderations cannot but excite our Care, and cauſe us to take heed how we hear.

Now that you may hear the Word Preach'd with the greateſt Profit, the following Directions may be of uſe and Advantage to you.

1. Hear the Word of God *preparedly*: Conſider ſeriouſly with thy ſelf whoſe Word it is that thou art going forth to hear; the Word of the Great and Holy God, by which thou muſt be Judged, 2 *Theſſ.* 2. 13. Fix your End and Aim right in going forth to hear the Word, and that will have a ſpecial Influence upon your hearing; come not to the good Word of God with an evil frame of heart: Either with Pride, Prejudice, or Paſſion: But lay aſide *all Filthineſs, and Superfluity of Naughtineſs, that you may receive with meekneſs the ingrafted Word which is able to ſave your Souls.* But eſpecially take the Throne of Grace in your way to hear the Word of Grace. The Word works not as a Natural Agent by any Inherent Quality of it's own, but as a Moral Inſtrument in God's Hand: Now as it is God that ſets the Word on work, ſo it is Prayer that ſets God on work. Say therefore with *David*, *Lord, open thou mine Eyes, that I may ſee the wondrous things of thy Law; make me to underſtand the way of thy Precepts.* And if thou wanteſt

wanteſt words to expreſs thy deſires upon this occaſion, make uſe of the foregoing Prayer mentioned *Page* 27, 28, *&c.*

2. Hear the Word *Attentively*; fix thy Mind upon, and apply thy Thoughts unto, what is ſpoken; ſuffer not vain Thoughts, or drowſie Negligence, to hinder your Attention: For it ſhews a vile eſteem that we have of the Word of God, when we give place ordinarily to wandring Thoughts, and a drowſie Eye in the hearing of it. 'Tis ſaid of *Lydia*, *Acts* 16. 14. *That the Lord opened her heart, that ſhe attended to the Word which was ſpoken of Paul:* Obſerve, Firſt her heart was opened, then her Ear; from whence I gather, that the great reaſon of Perſons not attending to the Miniſtry of the Word, is a defect in their Hearts; where the heart is open, the Ear will not be ſhut. Oh what great Vanity of Mind and Levity of Spirit does it argue in Men, to yield a far greater attention at the hearing of a News-Book, than when a Meſſage from God is deliver'd to them, even a Meſſage of Life or Death.

3. Hear the Word of God *Retentively:* Labour to remember and hold faſt what thou heareſt. To this the Apoſtle adviſeth, *Heb.* 2. 1. *Let us give the more earneſt heed unto the things which are ſpoken, leſt at any time we ſhould let them ſlip.* Many complain of the weakneſs of their Memory, they cannot remember the Word as they deſire; let ſuch take the following advice, *viz.* Labour for a full and clear Underſtanding of the matter delivered: The clearer Apprehenſion we have of Truths in our Underſtanding, the firmer Impreſſion will they make upon our Memories: Ignorance is one of the greateſt hindrances to Memory. Again, Labour to excite and quicken, and ſtir up and awaken your affections of Deſire and Delight, in and towards the Word of God: *David* ſays, *Pſal.* 119. *I delight in thy Precepts, I will not forget thy Word.* We alſo find it true by common obſervation, that paſſage in a Sermon is beſt Remembred by us which did moſt Affect us: But eſpecially if you would Remember what you hear, be much in the preſent Meditation of the Word you have heard: The Word Preached is compared *to Seed ſown*; now the Meditation is the *Harrow that covers this Seed:* This muſt be uſed as ſpeedily as we can after we have been under the Ordinance, otherwiſe Satan the Bird of Prey which follows God's Plough, *will ſteal away the precious Seed out of our Hearts.*

4. Hear the good Word of God *Applyingly:* Make a particular and cloſe Application of the Truths thou heareſt to thy own Soul. It is obſervable, that the Word of God is compared in Scripture to ſuch things as do require a cloſe and immediate Application; as to *Seed*, which brings forth no Increaſe as it lies in the Chamber, but when caſt into the Furrows of the Field; to

Bread,

Bread, which nourishes not when standing upon the Table, but when applied to the Stomach; to *Rain*, which fructifies not when hanging in the Clouds, but when drunk in by the thirsty Earth. This was the reason why St. *Peter*'s Sermon met with such Success; why so many Thousand Souls were Converted by it. Every Hearer applied what was spoken to himself: *They said, Men and Brethren, what shall we do?* Acts 2. v. 37. Application is not only the Life of Preaching, but of Hearing also.

5. Hear the Word of God *Believingly*: All the want of Success which the Preaching of the Word meets with, proceeds from Unbelief: *Heb.* 4. 2. *The word Preached did not profit, not being mixed with Faith in them that heard it.* There is a mutual Relation betwixt Faith and the Word. No Faith without the Word, it comes by Hearing; and no profiting by the Word without Faith: The Word fighteth boldly, and worketh miraculously under Faith's Banner; it is the *power of God unto Salvation*, but only to them that *believe*. Faith in the Precept causeth Subjection: Faith in the Threatnings causeth Humiliation: Faith in the Promises worketh Consolation. Were the Threatnings and Promises which are daily Preached, duly Believed, what a mighty Influence would they have upon the Lives of Men! The Threatnings would affright us from Sin, and the Promises allure us to Duty.

6. Hear the Word of God *Meekly*: Take heed of Anger and Passion either against the Message or Messengers of God: Many Sinners are Angry when the Word reproves them for their Sins, and threatens them for their Abominations, 2 *Chron.* 16. 10. *Asa was wroth with the Prophet, put him in Prison, and was in a rage with him.* If such Rage was found in a Good and Holy Man, *whose Heart was perfect with the Lord his God*, what Fury and Indignation may we conceive oft-times to boil in a wicked Man's Breast, when his Sins are Discovered, Reproved, Condemned and Threatned by the Ministry of the Word? And therefore St. *James* gives Advice, *to receive with meekness the ingrafted Word*; *Ch.* 1. 21. Consider, Oh Sinners! how unreasonable and unjust thy Anger and Displeasure is, when thy Sins are Reproved by the Ministry of the Word; either thou must be angry with the Messenger, or with him that sends the Message; to be angry with the Messenger is unreasonable; for God will Reprove him, if he neglect to Reprove thee; thy Blood shall be required at his hands; and to be displeased with the Message is unjust: For wilt thou impudently break and violate the Law of God, and not endure to be told of thy Faults? If you say, that this Preaching of the Terrours and Threatnings of the Law, is the ready way to drive Men to Despair: I reply, That 'tis not the Hearing, but the

the Rejecting of Reproof, that lays Men open to Deſpair. *Peter* received our Saviour's Reproof, and Repented; *Judas* Rejected Chriſt's Reproof, and that drives him to Deſpair, and next to the Halter; *he went and hanged himſelf*, St. *Matth.* 27. 5.

7. Above all, Hear the Word of God *Practically*. When the Miniſter's Duty is done, the Hearer's Work begins: He heareth a Sermon beſt, who practiſeth it moſt. This practical Hearing of the Word will Evidence thee to be an Underſtanding Hearer, *Pſal.* 111. ult. *A good Underſtanding have all they that do thy Commandments*. It will Evidence thee to be a Retentive Hearer, becauſe this practiſing is the end of our Remembring; it will Evidence thee a Believing Hearer; who Believed *Moſes* his Word concerning the Plague of Hail, but they that made their Cattel flee out of the Field into their Houſes? Who are they that Believe the Threatnings of the Word, but ſuch as upon the Denunciation of the Threatnings do *fly from the Wrath to come?* Oh Chriſtian! do not only hear and admire, but hear and amend; obey from the heart the Form of Doctrine deliver'd to thee, and then thou art bleſſed in thy Deed. To excite thee hereunto, conſider, Firſt, That this Practical hearing of the Word glorifies the Word, and God in the Word above all: to come to the Word without any deſire or deſign to Glorifie God by it, is the height of Prophaneneſs; to pretend, and not to do it, is the depth of Hypocriſie. The Apoſtle begs Prayer, 2 *Theſſ.* 3. 1. *That the Word of the Lord may have a free courſe, and be Glorified.* When is God Glorified, but when his Word is Believed, Entertained, Practiſed and Obeyed? Conſider alſo, That if thou art a Doer of God's Will, he will be a Doer of thine; he will make as much of thy Prayers, as thou doſt of his Commands; *John* 9. 31. *If any Man be a Worſhipper of God, and doth his Will, him he heareth.* What a Priviledge is this, to have God's *Fiat* ſet to all we ask!

8. Be careful to take an *Account* of thy ſelf after thou haſt heard the Word Preached. God has indued man with a noble Faculty of Self-reflection, he has a power of calling himſelf to an account for the ſeveral Actions performed by him. Now when a Chriſtian, after hearing of the Word Preach'd, is found in the Exerciſe of this Duty, frequently and faithfully interrogating his own Heart, *what* he has heard, and *how* he has heard, it is a good Evidence of his Sincerity; both becauſe, Firſt, It is a ſecret Duty: And, Secondly, A ſearching Duty. This is not the Hypocrite's Walk, who deſires not to ſearch himſelf, nor that the Word ſhould ſearch him; he is for taking all upon Truſt, and nothing upon Tryal. And having called thy ſelf to an account in Secret, how thou haſt heard the Word in Publick, what Bene-

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fit thou receivedſt, and what Aſſiſtance thou enjoyedſt; call likewiſe thy Family (if thou haſt any under thy Charge) to give thee an Account what they have heard, and how they underſtand, endeavouring to inform their Judgments aright as to the Nature of thoſe Divine Truths they have heard, and praying with them and for them, according to the Directions given before, *Chap.* 8. *Page* 29.

CHAP. XIII. *Concerning the Lord's-Supper.*

THE Sacrament of the Lord's Supper being one of the moſt Tremendous Myſteries of the Chriſtian Religion, and the higheſt Act and Exerciſe of Religious Worſhip; he muſt be unthankful to Chriſt, and unjuſt to himſelf, that does not warily attend his Soul in ſo ſacred an Homage. Therefore, that I may Aſſiſt you in a faithful Preparation for this Ordinance, and excite you to the frequent Participation of it, I ſhall briefly diſpatch the following Severals.

1. I ſhall acquaint you with the Nature of this Ordinance.
2. Inform you of the Ends of its Inſtitution.
3. Lay before you the Obligations which are upon you to frequent it.
4. Anſwer the ſeveral Pleas made by many for the Neglect of it.
5. What Preparation is neceſſary to fit you for it.
6. What Directions may be uſeful to aſſiſt you in it.
7. How we ought to manage our Deportment and Behaviour after it.

1. Concerning the Nature of this Ordinance. Know, that the Lord's Supper it is a Spiritual Feaſt, appointed for a Solemn remembrance of Chriſt's Death, and to be a Seal of that Covenant which God has made with us in Chriſt: The Uſe then of this Ordinance is two-fold. (1.) To be a ſolemn Remembrance of the Perſon and Paſſion of our Holy Lord, to excite us thankfully to call to mind all that Chriſt hath done and ſuffered for our good and in our ſtead; in order to the inflaming of our Affections with Love unto his Perſon, and our Wills with Reſolution to obey his Precepts. (2.) 'Tis a Seal of the New-Covenant, or Covenant of Grace, which God has made with us in Chriſt; in which Covenant he has aſſured us of Pardon of Sin, and Eternal Life, upon the Conditions of Faith and Repentance. Almighty God Seals to us in the Sacraments, and aſſures us that he for his part will make good his Promiſes; and we Seal on our part to him, that we will endeavour (by his Grace enabling) to perform

form the Conditions. This is the Genuine Nature of the Lord's-Supper.

2. Now as touching the Ends of this Inſtitution, and the ſpecial Reaſons and Purpoſes for which it was ordained by our Saviour, they are ſuch as theſe: (1.) The renewing of that Solemn Covenant with God which we entred into at our Baptiſm; when by the Piety of our Parents, we were Dedicated to the Lord, and took an Oath of Fidelity unto Chriſt the Captain of our Salvation, to become his faithful Souldiers and Servants unto our Lives end. Now becauſe our Infirmities are many, and our Covenant-Breaches too frequent, that we may not want a merciful opportunity to bewail our Backſlidings, and to renew our Covenant, this Ordinance was appointed. (2.) Another end is to Remember the Love of our dying Redeemer, *in laying down his Life for us:* St. *Luke* 22. 19. *This do in Remembrance of me.* In Remembrance of my Bloody Sufferings, in Remembrance of my Bitter Death and Paſſion. (3) To Seal up unto us the Pardon of our Sins, and the Aſſurance of Everlaſting Life. St. *Matth.* 26. 28. *This is my Blood of the New Teſtament, which is ſhed for many for the Remiſſion of Sins.* Chriſt aſſures us of Pardon on his part, if we perform the Conditions of Faith and Repentance on our part. (4.) Another end of this Ordinance is to fortifie the Soul with power to reſiſt Sin, and to get the Victory over it, yea, to mortifie and ſubdue it: That our Souls being as Giants refreſht with this Spiritual Wine, all the Enemies of our Salvation may fall before us, and we may be more than Conquerors over them. (5.) The laſt, but not the leaſt end of Chriſt in Appointing this Ordinance, was for the Uniting all the Profeſſors of his Holy Religion together in the ſtricteſt Bond of Love and Charity, 1 *Cor.* 10.17. *We being many, are one Bread, and one Body; for we are all partakers of that one Bread.* That is, as many grains of Wheat united together, as one Maſs or Lump do make one Loaf of Bread; ſo Chriſtians, tho' many, by the Death of their Saviour, and by partaking of his Supper, are Spiritually incorporated into one Myſtical Body, and ſhould labour to be of one heart and of one mind.

3. Next let us conſider the Obligations which lie upon Chriſtians to Attend upon Chriſt in this Ordinance; now theſe are eſpecially two, namely, an Obligation of Duty, and of Intereſt.

Firſt, We lie under an Obligation to frequent this Ordinance, in Point of Duty and Obedience to our Saviour's Command, eſpecially if we conſider what kind of Command it is, namely, the Command of a Sovereign, the Command of a Saviour, the Command of a dying Saviour: 'Tis a Command of Love, a gra-

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cious Command, *Eat and Live.* 'Tis a pleasant, easie and honourable Command: What more pleasant than a Feast? What more easie than to come to a Feast? What more honourable than to Feast with a King, yea, with the *King of Kings?* In a word, 'tis such a Command, the due Observation whereof will help us to keep the rest of God's Commandments better; it will be an efficacious means to make you do well. Finally, 'tis a plain, positive, express Command, from which nothing can discharge us but a Countermand from Heaven, which we must never expect, or an impossibility of doing it for want of Opportunity, which we cannot plead.

Secondly, We lie under a super-added Obligation to the practice of this Duty from a tie of Interest. For by a due Approach to our Lord's Table, our Baptismal Vow is renewed, our weak Faith strengthened, our languishing Love inflam'd, our Desires after Christ enlarg'd; our Sorrow for Sin heightned, fresh Power against and Victory over Sin obtained, our present Joy and Comforts multiplied, and our future hopes of Heaven advanced. Oh how unkind then are they to their Saviour, and also cruel to their own Souls, who live all their days in the neglect of this engaging, uniting, quickning, confirming Ordinance of the Lord's Supper! whom all the melting Entreaties and passionate Importunities of the Ministers of Christ could never prevail upon, to the practice of this most Reasonable and most Advantagious Duty.

3. But let us hear the several *Pleas* and Pretences which so many Thousands of Persons, tho' professing Christianity, do make for this notorious neglect of their dying Lord's Command.

1. *Plea*, or Excuse made by some, is the extraordinary Dread and Solemnity of the Ordinance; these put their Saviour off with a Complement, telling him, that the Privilege is too great, the dignity too high, and the Ordinance too solemn for them to approach unto.

Answer. This is a good Reason why you should approach the Ordinance with Preparation and Care, but no Argument at all why you should turn your back upon it: As if a King should invite and command you to pay *Attendance* at *Court* upon his Person, and you very gravely tell him, That is too high an Honour for Persons of your Rank, you will therefore out of Reverence to his Person violate his Precept, and at once Affront his Authority and Contemn his Kindness. Know then, that the Reverence which our Saviour expects to his Holy Institution, is a Reverence of Obedience: That man has a due sense upon his Mind of the Solemnity of the Sacrament, who is careful to approach it with all the Humility and sense of Unworthiness which becomes

comes polluted Duſt and Aſhes; but ſuch a ſuperſtitious ſort of Reverence as makes men afraid of doing their Duty, is diſhonouring to God, and detrimental to themſelves.

2. *Plea*, Is that of Unworthineſs: We are *unworthy* to come, and therefore *afraid* to come: *For he that eateth unworthily, eats his own Damnation*; therefore we will be of the ſafeſt ſide, and prevent coming Unworthily by keeping away, and not coming at all.

Anſwer (1.) There is a two-fold Worthineſs in reference to the Sacrament: A Worthineſs of Merit, and a Worthineſs of Meetneſs; if by being worthy you mean the former, a worthineſs of Merit, by which you deſerve to be Entertained at Chriſt's Table; in that ſenſe, not only the Holieſt Saint on Earth, but the higheſt Angel in Heaven, is unworthy of this Priviledge: But then there is a worthineſs of Meetneſs, which imports ſuch a fitneſs and preparation of Soul as the Goſpel requires and Chriſt will accept. A Begger is not worthy of your Alms, yet you would not account it Humility but Pride in him to refuſe your Alms (when entreated to accept them) upon pretence of being unworthy of them. The Truth is, an humble ſenſe of our unworthineſs is in God's Account our greateſt worthineſs.

(2.) Whereas thou pleaſeſt thy ſelf that thou art on the ſafeſt ſide, by keeping away from the Ordinance, this is a manifeſt miſtake; becauſe the guilt and danger of unworthy Refuſing, is certainly as great, or greater, than the danger of unworthy Receiving: For not to come at all, is a bold Affront to the Authority of Chriſt, a mighty contempt of the love of Chriſt; 'tis the caſting off the Profeſſion of Chriſtianity; 'tis a Renouncing of the Communion of Saints, and a quitting all claim and intereſt in the Covenant of Grace. Did they in the Goſpel, who made light of Chriſt's Invitation to the *Marriage-Supper*, eſcape any better than he that came without the *Wedding-Garment?* Were they not both deſtroyed, they for their Diſobedience, and he for his Diſreſpect?

3. *Plea*, Is that of Unfitneſs and Unpreparedneſs: My Conſcience tells me, ſays the Sinner, that I am unfit to come to this Ordinance, and therefore I had better ſtay away.

Anſwer (1.) Whoſe fault is it that thou art unfit? It muſt be either God's fault or thy own: Canſt thou, dare'ſt thou ſay 'tis God's fault, when he is willing both to Aſſiſt and Accept thee; when he offers thee his Aſſiſting Grace, but thou art not willing to accept it? But what is it that makes thee unfit? Is it not ſome Sin that you are not willing to part with? Does not Conſcience tell you that you live a bad Life, that there are ſome ſenſual Luſts which you indulge, and are not willing to part with?

This is that which makes you unfit to come, and afraid to come.

(2.) If you are unfit for this Ordinance, you are not fit to die; you pretend you muſt ſtay all the days of your Life, till you are prepared for the Sacrament; but will Death ſtay for you till you are prepared for that? When Death calls, appear you muſt at God's Tribunal, whether fit or not fit: Now what is it that prepares you for Death? Is it not the exerciſe of Repentance and a Holy Life? This will fit you for the Sacrament, and without this you can never be fit for Heaven, nor hope to come there.

(3.) Speak ſincerely, Did you ever go about to make your ſelf fit? Didſt thou ever ſpend a day in thy Cloſet, in ſearching for, and finding out thy Sins, in Confeſſing and Bewailing of them, in Reſolving againſt them, in praying earneſtly to God for the Aid of his Grace to enable you to mortifie and ſubdue them? Did ever you repair to your Miniſter, and deſire his Aſſiſtance in fitting you for the Ordinance? If not (which is certainly the very caſe of many) Good Good! what horrid Hypocriſie is this, to offer it as a reaſonable excuſe, that thou art unfit, when thou didſt never in thy whole life once attempt or endeavour to make thy ſelf fit! Unfit thou art not only for the Sacrament, but for every holy Duty alſo; unfit to Pray, unfit to Hear, and unfit thou wilt be for ever, without thy own Endeavours to make thy ſelf fit: For Almighty God never wrought a Miracle to maintain Sloath. If thou ſayeſt, thou canſt do nothing without God: I Reply, That God will do nothing without thee; uſe a Faithful Endeavour to prepare thy ſelf, and thy God will both aſſiſt thee and accept thee alſo; but it is great folly to think of excuſing one fault with another.

4. *Plea.* Alas! ſay ſome, we are poor ignorant Creatures, we were never Book-learnt, and therefore want the Knowledge which is requiſite in a Worthy Communicant.

Anſwer (1.) If thou art wholly and groſly ignorant in the Fundamentals of Religion, thy Ignorance is dangerous and damnable, ſuch as will ſhut thee out of Heaven, as well as debar thee from the Sacrament: But why doſt thou reſt contented with thy Ignorance? Why do you not repair to your Spiritual Guides for private Inſtruction; who would thank you for ſuch an Opportunity of being Serviceable to you? Will you chooſe rather to carry your Ignorance to Hell with you, than make it known to ſuch as are willing to Relieve you againſt it?

But (2*ly.*) It may be thou art not ſo ignorant as thou thinkeſt thy ſelf; peradventure thou art miſtaken in the Meaſures and Degrees of Knowledge which are requiſite in a Worthy Communicant:

nicant: if thou haſt a Competent Knowledge of the Author, the Uſe and End of this Ordinance, it is ſufficient, tho' thou art not able to diſpute Controverſial Points relating to it: If thou underſtandeſt the Author of the Ordinance to be Jeſus Chriſt; the End of the Ordinance, to be a Repreſentation and Commemoration of his Death; that the *breaking of the Bread* repreſents the *breaking of his Body upon the Croſs*; and the *pouring out of the Wine*, the *Shedding of his Blood for thy Redemption*: If thou underſtandeſt the Uſe of this Ordinance to be, for the Renewing of thy Covenant with God which thou enteredſt into at thy Baptiſm, to remember the Love of thy Dying Saviour, to Seal up unto thy Soul Pardon of Sin, and to Engage thee daily to die more and more unto ſin: To Unite Chriſtians together in the ſtricteſt Bonds of Love and Charity: If thou knoweſt all this, and endeavoureſt to Act ſuitably thereunto, I dare aſſure thee, thou haſt the Knowledge of a Worthy Communicant. And if thou comeſt to the Sacrament with a deſire to grow more and more in thy Knowledge and Obedience, Almighty God will mercifully Accept thee.

5. *Plea.* But I fear I am under the Power of an hard Heart, I cannot mourn for Sin ſo much as I would, and weep over it ſo often as I ought; and what ſhould a perſon under the power of an hard heart do at this Ordinance?

Anſwer. If thou haſt ſuch a degree of ſorrow, as puts thee upon loathing and leaving off thy Sins; tho' thou canſt not mourn for ſin ſo much as others do, and as thou wouldſt do, yet thou may'ſt be a true Penitent. Know, that another's degree of Sorrow is not the Standard to meaſure thine by; all are not Sinners alike, and for that Reaſon the Sorrow of all perſons will not be alike; ſome men's Sins have been Infamous and Notorious, their Lives tainted with hainous Crimes; now their Sins looking ghaſtly upon their Conſciences, no wonder if they labour under ſuch Agonies of Mind, ſuch Horrors and Terrors of Conſcience, and meet with ſuch melting Sorrows as others are Strangers to, and unacquainted with. But perhaps God has bleſt thee with a pious Education, and his Reſtraining Grace has kept thee from thoſe preſumptuous Acts of Sin which others have been guilty of, and conſequently thou art a Stranger to their violent Expreſſions of Grief and Sorrow; yet at the ſame time thou haſt ſuch a convincing ſight of Sin, as cauſes thee to hate it, to forſake it, and to loath thy ſelf by reaſon of it: And tho' thou doſt not mourn ſo much as thou wouldſt, yet thou mourneſt that thou canſt mourn no more. Now for thy comfort, that thou art not under the power of an hard heart: thou doſt not wholly want the Grace of Repentance, but oughteſt to come to

this Ordinance for the encreaſing of thy Godly Sorrow for Sin, believing and expecting that the ſight of a Broken Bleeding Saviour will tend to the further breaking of thy Heart, and encreaſing thy Godly Sorrow for Sin.

6. Pretended Excuſe for not coming to the Sacrament, is the danger of Relapſing: I fear, ſay ſome, if I come, and afterwards fall into any known ſin, that Almighty God will never pardon it, but my ſin will be like the Sin againſt the *Holy Ghoſt, which ſhall never be forgiven*, therefore we judge it ſafeſt to ſtay away.

Anſwer. It muſt be acknowledged, that to Sin wilfully and deliberately, after we have been at this engaging Ordinance, is a great Aggravation of Sin, but not ſuch as to render it unpardonable, but after our Fall we may be recovered by Repentance; *Becauſe we have an Advocate with the Father*; 1 *John* 2. 2. Doubtleſs the Primitive Chriſtians, who probably received the *Lord's Supper* every day, certainly every *Lord's-Day*, did occaſionally fall into many voluntary and deliberate Acts of Sin, but far be it from us to think that their ſins were unpardonable.

(2*ly.*) Know, that Almighty God, tho' he requires (after you have been at his holy Table) your utmoſt care to avoid Sin, and to ſhun Temptations, yet he doth not expect that you ſhould live wholly free from Sin whilſt you continue in this mortal ſtate: He expects a Holy Life after the Sacrament, but not an Angelical Life; the Life of a Saint, but not the Life of an Angel; a Life of Purity, not a Life of Perfection; he expects we ſhould be ſincere, not that we ſhould be ſinleſs: Could men live wholly free from ſin after they have been at the Sacrament, then they need not Receive it more than once in their whole Lives; but the Sacrament, being an appointed means to enable us more and more againſt Sin, and to get Victory over it, our Duty is, to have frequent recourſe to it, notwithſtanding our Relapſes into Sin, after we have humbly implored pardon for them.

7. *Plea*, is this: I dare not come, becauſe I labour under ſo many Fears and Doubts as to my own ſincerity; had I an aſſurance of my ſtate of Grace, I might venture to come; but I have heard, no man ought to come to this Ordinance that wants Aſſurance.

Anſwer. There are two ſorts of Doubtings; ſome that proceed from want of Faith, others which proceed from weakneſs of Faith. As to the former, ſome men there are whoſe Conſciences tell them, that they are either open Sinners, or cloſe Hypocrites; theſe Men have great reaſon to doubt of their condition, for it is certainly very bad and very dangerous, not one moment longer to be reſted in. But then there are Doubtings which ariſe from weakneſs

weakneſs of Faith, St. *Matth.* 14. 31. *Oh thou of little Faith, wherefore didſt thou doubt?* Now the Ordinance of the *Lord's-Supper* is the proper Remedy for the Relief and Cure of theſe doubtings; and the longer we keep from this Ordinance, the ſtronger will our fears grow, and the more will our doubts encreaſe: And whereas thou haſt heard, that none ſhould approach that want a full Aſſurance of their Grace; this is a great miſtake; for the Sacrament being a Sealing Ordinance, is the great means of procuring a full Aſſurance of Faith; which if a man has already, there is no need of going to the Sacrament for it. No Man will go to the *Inſuring Office* to ſecure an Eſtate which he has in his own Poſſeſſion, and Apprehends to be out of the reach of danger.

8. Excuſe is this: I ſee not (ſay ſome) much good gotten by this Ordinance; many that come to the Sacrament, lead as bad Lives as thoſe that never come; and if it does them no good, we are ſure it does them hurt, and they had better never come there.

Anſwer (1.) Allowing what thou ſayeſt to be a ſad Truth, why ſhouldſt thou draw ſuch a wicked Concluſion from it? Becauſe ſome Men are choakt with their Meat thro' their own Negligence, wilt thou therefore reſolve never to eat more? Some Men eat and drink unworthily, and diſhonour their Saviour; is this a ſufficient Reaſon why thou ſhouldſt diſobey him? Surely thou art to walk by Rule, not by Example; and oughteſt rather to eye thy Saviour's Command, than thy Neighbours miſcarriage.

But (2*ly.*) How knoweſt thou, that ſuch whom thou haſt ſeen fall after the Sacrament, have not riſen again by Repentance? I am ſure we have great reaſon to Believe, that Conſcience is more quick in Reproving ſuch Perſons, than thoſe that never Receive; for the Remembrance of the Ordinance cannot but ſtrike a man's mind at one time or other: There is more hope of a man that comes to this Ordinance, and does not live ſo well after it as he ſhould, than of ſuch a man who profanely keeps from it, and caſts off all regard to God and Religion; for he certainly damns himſelf, to avoid the danger of Damnation: *He that eats and drinks unworthily, endangers his own Soul*; but he that to avoid this danger will not eat nor drink at all, doth he not run into a greater danger?

9. *Plea*, or Pretence is this: I would not have neglected this Ordinance ſo long, (ſay ſome) but that I was not in Charity with my Neighbour, as I confeſs I ought to be; he wronged and abuſed me, and I being at odds with him, I durſt not come.

Answer. If thy Neighbour has wronged thee, wilt thou wrong thy own Soul? Because he has hurt thee, wilt thou hurt thy self? The injury done to thee is his Sin; but thy being in malice is thine own Sin, and thou must account for it.

But (2*ly.*) Inquire whether thine Anger against thy Neighbour be just or unjust; if thy Neighbour has done thee wrong, and persists in it without Repentance, thy Anger is just, if kept within due bounds, that it doth not Transport you to desires of Revenge; and displeased you may be with your Neighbour for a real Injury, and yet not be indispos'd for the Sacrament. But if upon Examination you find your Anger was unjust, then you ought without delay to repent of it, and upon your Repentance to hasten to the *Lord's Supper*, where you will meet with sufficient Arguments for the cooling of the heats of your Passion, and for Allaying the Boilings of your Rage, beholding there such an illustrious Instance of *Loving Enemies* and *Forgiving Injuries*, as the World was never acquainted with: So then, if thou hatest thy Brother in thy heart, and resolvedst to persist in that hatred, thou may'st tremble to come to the Sacrament, and thou oughtest to tremble every time thou layest the *Lord's Prayer*; for therein thou dost directly pray against thy self. Labour then for a readiness of mind to forgive thy Neighbour, and a willing desire to live quietly and peaceably with him, and thou mayst as safely come to the Sacrament as thou may'st say thy Prayers.

10. The next Excuse which some make, is a multitude and multiplicity of worldly Business: We are so incumbred with the World (say they) that we cannot find time to fit our selves as we ought for such a Solemnity.

Answer, (1.) Can you find no time to serve and glorifie that God who gives you all your time? Or can you find time for every thing but your Soul?

(2.) Your Business is either necessary Business, or needless Business: If needless, why do you not throw it off? for such Business is your Sin: If it be necessary Business, that of your Place and Calling, this ought not to hinder you, for such Business is God's Service. Thou art serving thy God when industriously following thy Vocation.

(3.) The more necessary worldly Business thou hast upon thy hand, the greater reason thou hast to frequent this Ordinance: No man has more need of the Sacrament, than the man of Business; because no man's Soul is more in danger of being lost in a crowd of Worldly Business; for having so much of the World upon thy hand, there is just cause to fear lest the World get into the Throne of thy Heart, and that thy Riches become thy Ruine. In short, that Man that pleads Business for neglecting the Sacrament,

Sacrament, doth plainly tell Almighty God, that he is not to be ſerved but when the World will give leave.

11. The next Scruple made by ſome for not coming to the Lord's Table, is the Unworthineſs of others: they are afraid ſome wicked men thruſt themſelves forward, and therefore they keep back.

Anſwer. (1.) True Humility will Teach a man to ſuſpect the worſt of himſelf, and to hope the beſt of others. But ſuppoſe it be as thou ſuſpecteſt, can another man's Sin deprive thee of the Benefit and Comfort ~~of the Benefit and Comfort~~ of the Ordinance? That when by the Grace of God and thy own Endeavours thou art fit, it ſhould be in the power of a wicked man to make thee unfit?

Obj. But ſay ſome. *The Preſence of a wicked man pollutes the Ordinance.*

Anſwer. If ſo, he pollutes it to himſelf only, he cannot pollute it to thee who art no ways Acceſſary to his Sin.

But (2*ly.*) How art thou ſure that the Perſon thou ſuſpecteſt for wicked, is really ſuch? has he been bad formerly? yet what Aſſurance haſt thou, that he has not ſincerely repented, and is now come to the Sacrament with an honeſt deſire to get power againſt his ſins, which formerly got power over him? By his coming he makes a profeſſion to do ſo; and how knoweſt thou that he is not ſincere in what he profeſſes. Oh but, ſay you, the Man will certainly return again to his former wickedneſs; next Week he'll be drunk again, and ſwear again. This is more than thou, or any man can tell; for tho' heretofore the Temptations were too many, and his Luſts too ſtrong for him, and carried him away againſt his Endeavours and Reſolutions; but how knoweſt thou what ſtrength of Grace the Lord may Communicate to him by this Ordinance? Charity ſhould teach you to hope the beſt, and inſtead of Cenſuring your Neighbour, put you upon pitying their Weakneſs, and upon praying for them alſo, that the Lord will keep them from future Backſlidings.

12. And laſt *Plea* againſt Communicating is this: Say ſome, We do not like your way of Adminiſtring the Ordinance: We are for Chriſt's Ordinances in Chriſt's Order; but we neither like the Garment which you wear, nor the Form of Prayer which you uſe, nor the Geſture of Kneeling you preſcribe, and therefore we cannot joyn with you.

Anſwer, (1.) As to your having Chriſt's Ordinances in Chriſts Order, you have the Sacrament ſo with us, as to the Subſtance of the Ordinance, and all the Eſſential Requiſites of it: But our Saviour never intended that you ſhould obſerve all the Circumſtances relating to that Ordinance which he obſerved: As for

inſtance, he Celebrated the *Supper* in a borrowed Chamber, *in an upper Room*, in the Evening, only to Twelve Perſons, and thoſe Twelve Men, yea, Twelve Miniſters, and in a *Coat* without a *Seam*: To keep thus ſtrictly to Chriſt's Order, in the uſe of this Ordinance, I aſſure you is ſo far from being a Duty, that it will be your ſin.

But (*2ly.*) As to the Garment worn by us in the Adminiſtration, why ſhould a matter of ſuch indifferency diſcompoſe thy Thoughts at ſuch a ſolemn time? Look you to your ſelf, that you come cloathed with the *Wedding Garment of Repentance, Faith, Love, and Joy*; and if there be any Evil in Colours, in a White Garment more than a Black one, he that wears it, or the Authority that enjoyns it, ſhall Anſwer for that and not you.

3ly. As to our uſing a Form of Prayer in the Adminiſtration, know, that all the Reformed Churches throughout the World have done the like; the Church of *Geneva* not excepted; for the Spirituality of Prayer doth not conſiſt in an extemporary fluency of Words, but in the Intention of the Mind, and Devotion of the Soul; if we pray in Faith, with Humility, with Holy Fervency, with Humble Reſignation, we certainly pray by the Spirit, tho' with a Form of Words before us; and on the other hand, if we pray without the forementioned Diſpoſitions, our Prayers are formal and unacceptable, tho' we pray without a Form. Laſtly, As to what is ſcrupled about Kneeling. (1.) It doth not clearly appear what Geſture our Saviour uſed, when he celebrated this Ordinance; the Scripture is very ſilent about it: from whence I infer, that had it been our Saviour's mind we ſhould follow his Example in this Circumſtance, we ſhould not have been left in the dark concerning it. (2.) Suppoſe it were Sitting; this being but a Circumſtance of the Action, we are no more obliged to follow it, than the other Circumſtances of Time, Place, Habit, *&c.* (3.) Let it be conſidered, how far the Church of *England* has proteſted againſt all Adoration of the Elements; ſo that they who ſuſpect us Kneeling to the Bread and Wine, do ſhew themſelves to be either groſly ignorant, or greatly malicious: But becauſe this is the higheſt Ordinance, we attend upon Chriſt in, and we receive the greateſt Benefits by the Ordinance we are capable of on this ſide Glory, even a Pardon Sealed from the King of Heaven, (which we would not receive in any other poſture than upon our Knees from an Earthly Prince) and foraſmuch as the Sacrament is delivered to us with Prayer, we judge it the moſt ſuitable Geſture for ſuch a ſolemn Ordinance; and both in Obedience to Authority, and alſo from an Act of choice, we uſe this Geſture, as a Token of profound Reverence to our moſt endearing Redeemer.

Theſe

These are all the most considerable Pleas and Pretences which I have met with from Persons for the neglect of this Duty: If what has been here said tend to the satisfaction of any, and they are willing to address themselves to the practice of this long neglected Duty, I shall next inform them what Preparation is necessary to fit them for it.

5. And here know in General, that the best Preparation for the Sacrament, is a Holy Life, a daily walking before God in the Holy Path of his Commandments, in an uniform Compliance with the Duties both of our General and Particular Callings, exercising your selves daily in keeping a Conscience void of Offence both towards God and towards all Men. In short, the habitual devotedness of the Soul to God, accompanied with a steady resolution to continue stedfast in our Obedience to him all our days, is such a Divine Temper, as gives us an undoubted right to the Ordinance, and is the best Qualification for it. But more particularly you are to understand, that besides our habitual Preparation by Repentance, and the constant Endeavours of a Holy Life, we ought to set some time apart for Actual Preparation, tho' how much every Person ought to allot of his Time for that Work, cannot precisely be determined; some have more cause for it than others, having long neglected themselves and their Duty: Others have more Leisure and Freedom for it. No man ought to come to the Sacrament without due Care and Preparation; but God doth not expect so much time should be set apart for Solemn Preparation by a poor Servant, as he does from a Rich Master.

Now a Christian's actual Preparation for this Ordinance, I take to consist in the practice of these five following Duties: Examination, Humilation, Resolution, Meditation, Prayer and Supplication.

1. Examine thy self according to St. *Paul*'s Advice, 1 *Cor.* 11. 28. For we stand too near our selves to see our Failings without great Observation: Take therefore the Candle of the Word into thy hand to search thy Heart, and examine thy Life by: Particularly examine, (1.) What good there is in thee, what Knowledge to discern the Lord's Body, and to understand the Nature, Use and End of the Lord's Supper. What Faith to apply the Merits of his Death to thy own Soul? What Love to thy Saviour's Person, Precepts, Promises, People; to every one that has the Image of Christ upon him? What Repentance and Godly Sorrow dost thou find in thy Soul for Sin? What Care every day to mortifie it, and to die daily more and more unto it? (2.) Examine what Evil is in Thee, and has been done by Thee? See, and be sensible of the sinfulness of thy Nature, of the Sins of thy Heart and

and Life; of thy Omiſſions of Good, and Commiſſions of Evil; of thy Sins againſt God and thy Neighbour in Heart, Word, or Deed: And tho' it be impoſſible upon thy utmoſt ſearch to find out all, it will be a good Evidence of thy Sincerity, that thou art not willing to hide any.

2. Having by Examination found out thy Sins, fall down upon thy Knees in Confeſſion and Humiliation before God; bewailing manifold Sins ond Wickedneſs, which thou from time to time haſt moſt grievouſly committed, by Thought, Word, and Deed, againſt his Divine Majeſty. Labour earneſtly to repent, and to be unfeignedly ſorry for theſe thy miſdoings; beg of God that the remembrance of Sin may be bitter to thy Soul, and the burthen of it be intolerable; plead with him to forgive Thee all that is paſt, and to give thee his Grace, that thou mayſt ever hereafter ſerve and pleaſe Him in newneſs of Life, to the Honour and Glory of his Holy Name. This done, before thou ariſeſt from thy Knees,

3. Renew thy Reſolutions for a Holy Life: Vow to be more watchful, more careful and circumſpect for the time to come; ſay with holy *David*, Pſal. 119. 106. *I have ſworn and will perform, that I will keep thy righteous Judgments.* And be ſure when you reſolve againſt your Sins, that you reſolve againſt all Temptations which lead to Sin; he that reſolves againſt Drunkenneſs and Swearing, muſt reſolve to avoid wicked Company, which draw him to that exceſs, and to paſs by the Door where he is wont to be drawn in: And take heed of making any Reſolutions in your own ſtrength, but earneſtly implore the Grace and Aſſiſtance of Almighty God: Oh be ſenſible that your own ſtrength is ſmall, your Enemy ſtrong, your Temptations many, your Danger great; if ever you deſire to bring your Reſolutions for a better Life to perfection, look up to Heaven for Auxiliary Aid from thence, engage God's Strength, which will enable Thee to do all things; ſo ſaith the Apoſtle, *Phil.* 4. 13. *I can do all things*, &c.

4. Apply thy ſelf next to the Duty of Meditation, particularly Meditate on the Sufferings of thy Saviour: And to help and quicken thy Meditations upon them, let me adviſe Thee conſtantly to read over the Hiſtory of them before a Sacrament, as you find them Recorded in the two laſt Chapters (but one) of all the Evangeliſts: Meditate on his wonderful Abaſement in his Incarnation, that the Creator of the World ſhould become a Creature. Meditate on the Meanneſs and Poverty of his Life, and that will work in thee true Contentment of Mind in thy poor and low Condition: But above all, meditate on his unparallel'd Sufferings at his Death, his Patience under them, and his readineſs to pardon, and pray for his Enemies and Murtherers that were

were the occaſion of them. This will at once inkindle thy hatred againſt Sin, inflame thy Love to Chriſt, and inſpire thee with a Spirit of Meekneſs towards thy greateſt Enemies, in imitation of thy dear Saviour, who offer'd up his Blood to God on the behalf of them that ſhed it.

5. Set more than ordinary time apart before the Sacrament for Secret Prayer, earneſtly pleading with God to make the Sacrament effectual, for the mortifying of thy Sins, for the ſtrengthning of thy Grace, for the quickning of thy Deſires, for the confirming of thy Reſolutions; to make a Soul-nouriſhing Meal unto Thee, and that thou mayſt experience the ſtrengthening, comforting, quickning, aſſiſting, and accepting Preſence of Chriſt in and at the Ordinance; and that ſo thou mayſt be able to ſanctifie the Name of Chriſt, in the higheſt Act of Homage and Adoration to him, ſuitable Petitions for ſuch an occaſion you have many in that excellent Book called, *The Whole Duty of Man*; and in Biſhop *Patrick's Chriſtian Sacrifice*, with many more; in want of which, if thou canſt not of thy ſelf expreſs thy own Deſires, make uſe of the following Form of Words.

A Prayer before the Sacrament.

O Eternal and Ever Glorious God! Who dwelleſt in the higheſt Heavens, yet in the humbleſt and loweſt Hearts: In a great ſight of thy Infinite Majeſty, and Adorable Excellencies, as alſo in a deep ſenſe of my own vileneſs and unworthineſs, I come unto Thee, Beſeeching Thee, for the Paſſion of thy dear Son, to Accept of me a poor Prodigal, now returning to Thee, and Proſtrating my ſelf at thy Door, who am by Nature a Child of Wrath, by Practice a Child of Diſobedience, and therefore liable and obnoxius to thine Everlaſting Wrath: But thou of thine Infinite Goodneſs haſt promiſed me thy Favour and Friendſhip in Chriſt, if at the call and invitation of thy Goſpel, I will accept the Merit of his Death, and ſubmit to the Authority of his Laws, and Proclaim and Proſecute an open and irreconcible War againſt all known Sins, the Enemies of thy Glory and the diſturbers of my Peace. Oh Lord, I heartily lament them, and from the bottom of my Soul, I Renounce them all, whether in thought, word or deed committed againſt thy Divine Majeſty, faithfully Covenanting with thee for the time to come, not to allow my ſelf in any known ſin; but to uſe all thoſe means which I find preſcribed by thee in thy Word, for my Spiritual Advantage, and for the Death and Deſtruction of all my Corruptions. Oh thou God and Father of Heaven, whoſe Thoughts of Mercy towards me have been from Everlaſting, I Dedicate my ſelf, Soul, Body and Spirit, to thy Service and Glory, as a ſmall

Return of Duty and Thankfulneſs for thy matchleſs Love, promiſing to ſerve Thee in Righteouſneſs and true Holineſs all the dayes of my Life. Oh thou Bleſſed Jeſus! the Precious Lamb of God, whoſe Soul was made an Offering for Sin, and who haſt declar'd thy readineſs to receive and embrace Repenting and Returning Sinners: Receive me Graciouſly who am weary and heavy laden with the Burthen of my Sins, and humbly deſire by Faith to Approach unto thee: I own my ſelf unworthy to gather up the Crumbs that fall from thy well-ſpread Table, much more unworthy to be entertained at it; but ſeeing ſuch is thy condeſcending Grace and Love, to invite me to the participiation of thy ſelf, I do here with all humility Accept thee for my Lord and Saviour, for my King, Prieſt and Prophet: Oh permit me to come to thy Holy Table to Ratifie this Engagment! And oh thou Holy and Good Spirit, the Sanctifier and Comforter of thy Church and Children, enable me to reſign up my ſelf intirely to the Guidance and Dominion of thy Grace, that I may evermore hereafter walk in the Spirit, and not fulfill the Luſts of the Fleſh. And now that I am going to the Holy Table in obedience to my Lords Command, to Commemorate his Dying Love, vouchſafe thy Gracious Preſence with me, and render thy ſelf powerfully preſent to my Mind and Thoughts: Oh help me that I may attend my Lord without Diſtraction! Enable me to give up my ſelf an holy and acceptable Sacrifice to my Redeemer, who has given himſelf a Meritorious Sacrifice for my Redemption. Oh help me to follow my Holy Lords Example, in all the ſteps of an Imitable Vertue: Let me Admire and Imitate his Condeſcending Humility, his Fervent Charity, his Patience under Sufferings, his readineſs to forgive Injuries; and let the ſame mind ever be in me which was alſo in Chriſt Jeſus; that having been a Welcome Gueſt at thy Table here on Earth, I may hereafter be Adjudged worthy to be called to the Supper of the Lamb, and may Feaſt with my Bleſſed Redeemer in his Everlaſting Kingdom. All which I ask in the Mediation of Jeſus Chriſt, ſaying,

Our Father, *&c.*

An Hymn *before the* Sacrament.

THis day the Lord of Hoſts Invites
Unto a Coſtly Feaſt,
I will take care and will prepare
To be a Welcome Gueſt.

But *who* and *what* am I, oh Lord,
Unholy and Unfit
To come within thy doors, or at
Thy Table for to ſit.

Awake

Awake Repentance, Faith and Love,
Awake O every Grace,
To meet your Lord with one Accord
In his moſt Holy Place.

Worldly Diſtractions ſtay behind,
Below the Mount abide,
Cauſe no Diſturbance in my mind,
To make my Saviour chide.

O come my Lord, the time draws nigh
That I am to Receive.
Stand with thy Pardon Sealed by,
Perſwade me to Believe.

Let not my Jeſus now be Strange
Nor hide himſelf from me,
But cauſe thy Face to ſhine upon
The Soul that longs for thee.

Come Bleſſed Spirit from above,
My Soul do thou Inſpire,
To come again to My Lords Board
With fulneſs of Deſire.

Oh let my Entertainment now
Be ſo Exceeding Sweet,
That I may long to come again,
And at thy Table meet

6. Having directed you in your Preparation for this Ordinance, next underſtand how you are to behave your ſelves at and under it. Firſt then, Come to the Ordinance with high and raiſed Expectations to receive great Benefit and Advantage by it, both as to the Mortifying of thy Sin, and Quickning of thy Grace: And whatever Luſt it is that thou art moſt Captivated by, and enſlaved to, be it Pride, Paſſion, Earthly Mindedneſs, *&c.* let us ſet our ſelves againſt that Luſt with all our might, and plead with God at his Table thus, Lord I come to this Ordinance with a ſincere deſire and deſign to get Victory over every Luſt, but particularly againſt——— which doth ſo often ſolicite and importune me, oh let it receive its Death wound in the Death of my Saviour, and never moleſt or inſlave me more. Secondly, When come to thy Lords Table, labour to caſt all thy Worldly Thoughts and Concerns out of thy Head and Heart:

And

And ſtrive to lift up thy Heart unto the Lord, as thou art exhorted by the Miniſter; ſay unto all unſuitable Thoughts, as *Abraham* did unto his Servants; *Gen.* 22. 5. *Abide you here below, whilſt I go and worſhip the Lord yonder.* (3*ly.*) The better to keep all Impertinent and Improper Thoughts out of thy mind, Entertain thy ſelf with a frequent Remembrance of the Death of Chriſt; at the ſight of the *Bread broken* and *Wine poured out*, call to mind at once the Paſſion of the Son of God, and thy Sins which expoſed him to ſuch a *Painful*, *Shameful*, and *Accurſed Death*: Repreſent to the Eye of your minds your Dear Redeemer as hanging upon the Croſs, Bleeding, Sighing, Groaning, Dying under the inſupportable burthen of thy ſins, and his Fathers Wrath. (4*ly.*) When thou perceiveſt the Miniſter approaching with the Elements towards thee, put thy ſelf in the lowlieſt poſture of Reverence, and ſay thus betwixt God and thy Soul, *How Beautiful are the feet of him that publiſheth Salvation*, and brings the proffer of a Saviour to me! I am unworthy of Chriſt, but he is worthy of me and of my Faith: I do therefore, Oh Lord! with all Humility accept Thee for my King, Prieſt and Prophet, for my Sanctifier and Saviour. (5*ly.*) When thou haſt received the Bread, ſay to this or the like effect. *Lord I receive this broken Bread in remembrance of thy broken Body, Oh ſtrengthen me with thy Heaveuly Grace, that I may continue thine for ever, and daily encreaſe in thy Holy Spirit more and more, until I come to thine Everlaſting Kingdom.* Amen. In like manner after thou haſt received the Cup, pray to this purpoſe: *Oh my God: Let my Soul go forth as a Gyant refreſhed with this Spiritual Wine, and let all the Enemies of my Salvation fall before me; may I walk in the Strength of this Spiritual Meal all my days, and in the end of my days enjoy the full Manifeſtation of thy Love (which is better than Wine) in thine Everlaſting Kingdom.* Amen. (6*ly.*) Imploy your time whileſt others are Receiving, in Meditation and Prayer; in meditating upon the Love of the Father in ſending, and upon the Love of the Son in coming upon this great Errand, to accompliſh the Work of Redemption of us. Alſo in Praying unto God for all Mankind in General, for the whole Church of God in ſpecial, for that part of it planted in theſe Nations in particular; for all Chriſtian Kings, Princes, and Governours, eſpecially our own; for all our Friends and Benefactors, that God would requite the kindneſſes they have ſhewn us; for all our Enemies, that God would Pardon the wrongs and injuries done to him, to us, and to their own Souls. This being a Feaſt of Love, in which we commemorate the higheſt inſtance of Love that ever the World was acquainted with; a greater Expreſſion of our Love we cannot ſhew to our offending Brother,

ther, than in a readineſs to forgive him, and interceeding earneſtly for his Soul. Laſtly, As an Expreſſion of thy Thankfulneſs to Chriſt for his Mercy and Compaſſion towards Thee, lay hold upon this occaſion to ſhew thy Charity to his Members, that thy Prayers and thine Alms may be had in Remembrance of God; and as thou refreſheſt the Bowels of the Poor, ſo mayſt thou find Mercy of the Lod in the needful day.

7. It only now Remaines to ſhew, how we ought to behave our ſelves after we have waited upon Chriſt at his Holy Table. (1.) Decline if poſſible all Company immediately after the Action; and retire inſtanly into ſome Secret Places, and there upon your Knees offer up your Thankſgivings to Almighty God, for his Rich Mercy and Invaluable goodneſs vouchſafed to you in that Ordinance; entreating him to Pardon all the defects of the whole Service, and imploring the Gracious Aſſiſtances of his Holy and Good Spirit, whereby you may be enabled to walk in the Strength of that Grace, as becometh thoſe who have recived ſuch great Pledges of Salvation. (2.) When you are return'd into Company, take heed that the ſpiritual heat which was inkindled in your Souls by and under the Ordinance, be not quenched by a ſudden falling into worldly Conferences and fruitleſs Diſcourſes; but labour to cheriſh and keep alive that Holy Fire upon the Altar of your Hearts, and endeavour by Prayer, Meditation, and Holy Conference, to improve it into a Holy Flame. (3.) Spend the Sacrament-day in Publick, Private and Secret Duties of Religious Worſhip; particularly in Prayer and Praiſes, in After-Examination of your ſelves, What Faith, what Love, what Humility, what Sincerity was found with us when waiting upon your Saviour at his Holy Table? Take notice alſo of any deadneſs of Heart and diſpoſition of Spirit which thou labouredſt under, bewail it, and beg pardon of it for Chriſts ſake, who bears the Iniquities of our Holy Things. (4.) Conclude the Sacrament-day with Prayer and an Hymn of Praiſe. Thus did our Saviour after he had kept this Supper with his Diſciples, *He ſung an Hymn*, *St* Matth. 26. 30. and betakes himſelf to God in Prayer; and the *Jews* at their Paſſover did Sing the 113*th. Pſalm*, with the five following *Pſalms*; which they call'd the *great Hallelujah*. A Chriſtian ſhould every day of his Life give Thanks and Pray, but eſpecially on a Sacrament-day, then ſhould we Bleſs the Lord with our whole Souls, and call upon all that is within us to Bliſs his Holy Name; ſuch Chriſtians as deſire to do this, but want ſuitable Words to expreſs their deſires in, may make uſe of what here followeth.

A Prayer after the Sacrament.

For ever Bleſſed be thy Great, thy Glorius, and thy Holy Name, Oh Lord, For all thy unſpeakable Favours and Benefits vouchſafed to me and to all Mankind; particularly for thy invaluable Love in giving thy Dear Son to die for me in the Sacrifice, and to be my Spiritual Food and ſuſtenance in the Holy Sacrament. Lord who am I, and what am I, that thou haſt been pleaſed to admit me this day into thy Preſence, to renew my Covenant with Thee, which I have ſo often and ſo perverſly broken before Thee! I have once more lifted up my hand to the moſt High God, and ſworn Allegianee to my Soveraign and my Saviour; Oh keep it in the purpoſe of my Heart for ever to continue ſtedfaſt in his Covenant, and let neither the ſmiles of a flattering World allure me, nor the Frowns, Threats, and Terrors of an Angry World, be ever able to drive me from my Duty, or hinder me in the way of well-doing. Holy Father! accept I Beſeech Thee, of that renewed Dedication which I have made of my ſelf this day unto Thee, even of my whole Man, Soul, Body, and Spirit, to thy Service and Honour. And now, Glory be to Thee, Oh God the Father! whom I ſhall from this day forward with an humble Expectation, look up unto, as my Father and God in Covenant: Glory be to Thee, Oh God the Son! who haſt loved me, and waſhed me from my Sins in thine own Blood, and art now become my Saviour, my Juſtifier and Redemer: Glory be to Thee, Oh God the Holy Ghoſt! who haſt by the Power of thy Victorious Grace, overcome the obſtinacy of my Heart, and turned it from Sin to God. Oh Lord God! Omnipotent Father, Son, and Holy Spirit, Thou art become my Covenant Friend, and I through thy Grace am become thy Covenant Servant. Truly I am thy Servant, I am thy Servant, heartily devoted to thy fear.

Thy Vows are upon me, Oh God! Thy Vows are upon me, I will render Praiſes unto Thee. Oh let me never more ſtart aſide from my Vows like a broken Bow, but give me ſuch a ſtedfaſtneſs and ſtability of Mind, ſuch a firmneſs and fixedneſs of Reſolution, that my after-Converſation may be ſuitable both to my preſent Profeſſion and future Expectation; that ſo I may in all Companies, in all Conditions, walk worthy of him that hath called me to his Kingdom and Glory. And let the ſence of my Redeemers Love this day to me, inflame my Heart with a never failing Charity unto all Mankind, whom I pray God to do good unto, eſpecially to thy Church, particularly to theſe Nations under their Majeſties Care and Inſpection, whom may Almighty God long and mutually Bleſs in the Happy Enjoyment of each other; and work in the Minds of all Chriſtians a dread of thy Name, an Honour of their Superiours, and un unfeigned Charity one towards another. All which Mercies I humbly Beg in the Name of the Holy Jeſus, ſaying, Our Father, *&c.*

An

An Hymn after the Sacrament.

LOrd! any Mercy ſhort of Hell,
For Me it is too good;
But have I Eat the Fleſh of Chriſt,
And alſo Drunk his Blood?

Myſterious Depths of Endleſs Love
My Admirations Raiſe,
Oh God thy Name exalted is
Above the higheſt Praiſe.

My Saviours Fleſh is Meat indeed,
His Blood is Drink Divine;
His Graces Dropt like Honey-Combs,
His Comforts Taſte like Wine.

This day Chriſt has refreſht my Soul
With his abundant Grace,
For which I magnifie his Name,
Longing to ſee his Face.

Oh when ſhall I aſcend on high,
Moſt Holy Juſt and True,
To eat that Bread, and Drink that Wine
Which is for ever New!

To Him that ſits upon the Throne,
And Chriſt the Lamb therefore,
Be Glory, Bleſſing, Strength, Renown,
And Honour evermore.

CHAP. XIV. *Containing an Earneſt Exhortation to the Love and Practice of Univerſal Holineſs.*

THE Conſideration of our Baptiſmal Vow, renewed and ratified by many Sacramental Engagements at the Holy Table, is certainly one of the ſtrongeſt ties that Chriſtianity layes upon us, to oblidge us to the Love and practice of univerſal Holineſs; for moſt certain it is, if we relapſe and fall back into an evil courſe of Life, if we wilfully return again to Folly, we kindle

Gods Wrath againſt us; we provoke him to plague us with divers Diſeaſes and ſundry kinds of Death: But if we eſcape theſe, there are more diſmal Plagues than theſe that will overtake us, ſuch are hardneſs of Heart, blindneſs of Mind, and a Seared Conſcience. Theſe are indeed inviſible ſtroaks, which make not a noiſe, and ſtrike not our Senſes, but verily if we conſider the Effects and conſequences of them, they are more formidable and diſmal than the raging Peſtilence and the loudeſt Claps of Thunder. Let us then Piouſly Reſolve, as we Fear the Wrath of God, and Love our own Souls, after we have renewed our Covenant with God at his Holy Table, to oblige our ſelves to an Eminent and Exemplary Piety of Converſation: Let us live as thoſe that are Redeemed by the Blood of Jeſus, as thoſe that are Sanctified and Sealed by the Spirit of Jeſus, as thoſe that do expect an Eternal Fellowſhip and Communion with Jeſus in his Heavenly Kingdom.

To this end it may be very adviſable,

1. The next Morning after thou haſt been at the Sacrament, as ſoon as thou art up, enter into thy Cloſet: And before the Lord, piouſly and poſitively Reſolve and Vow to maintain a ſtrict Watchfulneſs and Care over thy Heart, Words and Ways, for the time to come. Such a Reſolution as this made in the Strength of God, will work wonders, becauſe God will Aſſiſt and Bleſs it. 'Twill fortifie thee againſt Temptations and the ſtrongeſt Solicitations to return to the Love and Practice of Sin and Wickedneſs: Suppoſe thy deareſt Friends and Familiars, ſuppoſe thy Indulgent Mother that bare thee, nay, ſuppoſe the Wife of thy Boſom, the Delight of thine Eyes, ſhould all ſet upon thee, yea Entreat and Importune thee, to Omit ſome known Duty, or to Commit ſome wicked Act, ſuch a Reſolution as thou haſt now made for a Holy Life, will Antidote thy Soul againſt the Poyſon of ſuch a Temptation, and put the ſame Reply into thy Mouth as was found in Holy *Joſeph's*, Gen. 39. 9. *How can I do this great Wickedneſs, and ſin againſt God?*

2. Having made this Solemn Vow betwixt God and thy own Soul for a Holy Life, for a Life ſuitable to a Sacramental Engagement, you will find it very advantagious to write it down and keep it by you, thus, At ſuch a Time, and on ſuch a Day, having renewed my Covenant with God at his Holy Table, I did with all the Devotion of my Heart and Soul, entirely ſurrender up my ſelf and all that is mine to the Service and Glory of Almighty God, Vowing all Fidelity and Obedience to him, and Reſolving that he ſhall have the full Guiding, Governing and Diſpoſing of me and mine: And after every Sacrament look upon it, and conſider ſeriouſly of it,

it, ſaying thus to thy ſelf, "Behold, Oh my Soul, the Bonds "that are upon thee, this is thine own Act and Deed, it is "as certainly Recorded in Heaven as it is here Written on "Earth, and ſhall one Day be brought forth againſt thee to "thy Everlaſting Condemnation, if thou doſt not walk "anſwerably to the Obligation of it. Keep it by thee as a Memorial of the Solemn Tranſactions betwixt God and thy Soul; and beſides the Influence it will have upon thy Obedience in the time of thy Life, it will afford thee no ſmall Comfort and Aſſurance at the Hour of Death, and in the time of Temptation.

3. Make choice of ſome wiſe and faithful Friend, and Engage him by all the Endearments and Obligations of Friendſhip, to be your Monitor and Remembrancer; this the Apoſtle adviſes to, *Heb.* 10. 23. *Conſider one another, to provoke unto Love and to good Works.* There are two ſorts of Perſons that will tell us of our Faults, our beſt Friends, and our bittereſt Enemies: Haſt thou ſuch an Enemy? make uſe of thoſe Rebukes with Chriſtian Prudence, which he gives in ſinful Anger: Art thou bleſt with ſuch a Friend? Bleſs God for him, let thy Heart cleave unto him, and perform a Reciprocal Duty of Love and Faithfulneſs towards him, be often Admoniſhing, Reproving, Reſtoring, Quickning and Confirming one another; the Advantage of ſuch a Friendſhip is inexpreſſible.

4. Labour every Day to Live as in God's ſight, and to walk continually as under the View and Obſervation of his All-ſeeing Eye, *Pſal.* 16. 8. In all Places, and in all Companies endeavour to remember the Preſence of God, that he is about thy Path by Day, and about thy Bed by Night, and eſpies out all thy ways: Remember that thy God ſeeth in ſecret, and that no Darkneſs is an Obſtacle to his piercing Eye. Remember that God is every where preſent, and then thou wilt Study to be every where Holy: It is not ſufficient that God's Eye ſees thee, but thou muſt ſee thy ſelf Seen of God. The Maſter's Eye upon the Scholar will not Command him to his Book, but the Scholar's ſeeing that his Maſter ſees him will do it. "Oh my "God! (ſays pious Biſhop *Hall*) let me ſee my ſelf Seen of "Thee, and I ſhall never dare to Offend thee.

5. Have frequent recourſe to your Miniſter, your ſpiritual Guide, deſire his Advice and follow his Inſtructions, in order to your Improvement in Knowledge, and Advancement in Piety: Acquaint him with thy Reſolutions for Heaven and a Holy Life, and deſire him to give thee the needfull Directions in order to it: Lay open thy very Soul unto him, and be not ſhie

of

of acquainting thy ſpiritual Phyſitian with all thy Soul-Complaints; hear him as thou wouldſt hear Chriſt himſelf, whoſe Miniſter he is; Mark what he ſays with the greateſt Care, and follow his Inſtructions with the greateſt faithfulneſs: Acquaint him from time to time with the State and Condition of thy Soul, with thy Temptations and Diſcouragements, with thy Doubts and Fears, with thy Failings and Imperfections, with thy Joys and Sorrows; his Counſels, by the Bleſſing of God, will preſerve thee in an uniform, even and ſteady Courſe of Well-doing. Thy Miniſter is concerned to give thee the beſt Advice he can, and God is concerned to make it Effectual for thy Good, having in his Infinite Wiſdom ordained it for that end.

6. And above all, look up to Almighty God in Prayer, that he would make you perfect, ſtabliſh, ſtrengthen, ſettle you. Give him the entire Praiſe of all that good that is wrought in you or performed by you: Be Thankfull to him for any meaſure of Knowledge received in thy Underſtanding, for any good Inclinations found in thy Will, for any devout Affections ſtirring in thy Soul, and intercede with him, that in mindfulneſs of his Promiſe, as he has begun a good Work in thee, he would perfect it unto the Day of Jeſus Chriſt, that he would Order thy Steps in his Word, and let no Iniquity have dominion over thee; that he would hold up thy goings in his ways, 'till thy Feet take hold of Eternal Life, that thou mayeſt be faithful to the Death, not beginning in the Spirit, making a ſad End in the Fleſh; not being of the Number of thoſe who draw back unto Perdition, but of thoſe who perſevere in Well-doing to the ſaving of their Souls. *Amen.*

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